

JPRS-UPS-84-058

10 July 1984

USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

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INTERNATIONAL

DEMOCRATS, REAGAN BOTH SEEN HAVING WEAKNESSES FOR CAMPAIGN

LD061801 Moscow Television Service in Russian 1445 GMT 6 Jun 84

[From the "World Today" program presented by Valentin Zorin; announcer-read report over video]

[Excerpts] Today the figures came in on yesterday's last in the series of primary elections in the United States in the process of nominating the Democratic Party's presidential candidate. [passage omitted explaining the primary election process, with video showing Mondale addressing rally and Hart shaking hands with the crowd]

It is thought that the chaos in the ranks of the Democratic Party--and there has been nothing like it for years--to a considerable degree can be explained by the fact that the party leaders have not been able to present properly an alternative political program. They have not offered an alternative to Reagan's program that is capable of attracting the electorate.

Although in the Republican Party camp the internecine war of their political rivals is giving rise to obvious satisfaction, one cannot say that the organizers of the Reagan election campaign are so sure of a favorable outcome for them in the November elections. Many polls show that the electorate is very worried by the White House policy that has brought international tension to a most dangerous level. As the newspaper WASHINGTON POST writes, as the election date approaches President Reagan is getting increasingly sensitive to the Democrats' accusations that his harsh approach to relations with the Soviet Union has increased the risk of the occurrence of war and caused a lack of confidence in the United States abroad. In his latest speeches, the paper says, Reagan has softened his tone considerably.

Recently the President himself has betrayed his anxiety, when at one of the latest press conferences he admitted with great, clearly expressed irritation that the country is stubbornly holding on to the view that, my hands are itching for some reason, and that I will blow up the whole world. Once the internal battle has ended in the Democratic Party and its candidates enter the election skirmish with Reagan the election campaign will embark on a new phase, and it is thought that it would be premature to say that its outcome is determined in advance.

CSO: 1807/241

INTERNATIONAL

TV ADS' ROLE IN U.S. PRESIDENTIAL CAMPAIGN HIT

LD132131 Moscow Television Service in Russian 1400 GMT 13 May 84

[From the international Panorama program presented by Tomas Kolesnichenko]

[Text] The primary elections are drawing to a close in the United States. The question of the Democratic party candidate was virtually solved this week. Most likely it will be former U.S. Vice President Mondale. Soon, the encounter between the candidates of the Republican and Democratic parties will begin, but it is more likely to be an encounter between the leading TV companies, who advertise--for large sums of money, naturally--one candidate or another.

For 1 minute of advertising, a TV company sometimes receives \$100,000 or more. Therefore, any transmission on television in the United States, be it a feature film or a political reportage, is interrupted an average of every 3 minutes. TV advertising creates the candidates' image, as a rule very far removed from reality. And it is on the way the candidate is packaged, as they say in America, that the number of votes he receives depends. [Name indistinct], a political consultant to former President Nixon, for example, gave the following characterization of the influence of the press and television on the elections: Everything depends, he writes, on the mass media and its use, and not on the candidate himself. It is the image that brings out the response, and not the man himself. President Reagan, for instance, is presented by publicity as some sort of plain chap. He now and again shakes hands or flashes a Hollywood smile in the midst of ordinary people. Yet it is Reagan's policy that has led to an unprecedented rise in unemployment and a sharp deterioration in the standard of living of working people.

In America, though, facts are not important. Publicity is important. It has already been calculated that by November this year, when the polling stations close, the two major bourgeois parties of the United States--the Republican's democrats--contesting a place in the White House, will spend in the course of their election campaigns the fantastic sum of over \$300 million. The major part of these funds land in the pockets of the proprietors of newspapers, TV companies, and radio stations.

For these monies, the mass media proprietors, of course, attentively see to it that the word of truth appears as rarely as possible on newspaper pages

and television. A journalist has to have genuine courage and sometimes risk his life to fulfill his duty and tell people the truth. There are, of course, journalists of this ilk in the United States, who have penetrated the Ku Klux Klan and the Mafia and then, for example, have published sensational exposes. There are also people like that in other countries in the West.

CSO: 1807/241

INTERNATIONAL

U.S. MILITARY 'DIRECT CONFRONTATION' DOCTRINE HIT

LD191518 Moscow Domestic Service in Russian 1000 GMT 19 May 84

[Commentary by Lt Gen Dmitriy Antonovich Volkogonov from the "I Serve the Soviet Union" program: "The Chimeras of Direct Confrontation"]

[Text] As far back as 1981, the present U.S. administration adopted a strategic concept which acquired the name direct confrontation. Its essence was set out by Pentagon military experts Schneider and Stilwell in the report entitled, "Strategic Guidelines." The report was approved by the President. According to this concept, the whole world is seen as an object of the strategy of the United States, which, in the opinion of the author, can achieve its political ends by demonstrating its military might, which does not stop short of readiness for its unlimited use.

In order to achieve its desired ends, the Pentagon advanced a long-term goal--that of achieving major military superiority over the Soviet Union. A recent Pentagon analysis, called Choice of Strategy for World War III, asserts that constant readiness for direct confrontation with the Soviet Union, while at the same time outstripping it in decisive areas of military might, can force the Soviet Union to be more compliant. The concept presupposes that the U.S. military machine must be ready, in the event of conflict, to destroy socialism as a sociopolitical system. The preface of the document sets the Pentagon the specific task of drawing up plans for using nuclear forces first in the theaters of war.

Even these brief excerpts suffice to make one regard this concept as a highly dangerous expression of the strategic views of the U.S. military, which thinks only in terms of nuclear war. It is well known that the U.S. strategic offensive forces consist of three principal components--let us note that the Americans eloquently call their strategic forces offensive: intercontinental ballistic missiles, atomic submarines with ballistic missiles, and strategic bombers. And there is every ground for considering that the Pentagon is today preparing to add two more elements to these three: medium-range nuclear weapons in Europe, which have already been undergoing deployment for almost 6 months, and weapons which could be sited in space. These aspirations are an expression of plans for globalization of the strategic goals of the U.S. military, which desires to militarize the land, the oceans, the air and space.

As far as the military-technical aspects of the American concept of direct confrontation are concerned, they very eloquently show that the Pentagon is stepping up its military preparations. The document indicates that fantastic sums are being allocated for the implementation of its militarist plans: more than \$2 billion are earmarked for 1984-88. In accordance with the concept of direct confrontation, the Pentagon is preparing in the next 2-3 years to bring into service a new generation of missiles--MX; it is building another strategic mobile missile of the Midgetman type; it is to continue to build gigantic Ohio-class atomic submarines--let us note that five such submarines are already afloat, and the construction of six more is underway; it will deploy hundreds more warheads on Pershing-2 missiles and long-range [as heard] cruise missiles; and it will bring into service many new military systems and installations.

But let the question be asked: By steeply raising the curve of military preparations, has the United States attained military superiority, has its security increased as a result? Quite categorically, no! Implementation of all these programs merely increases the danger of nuclear war.

Just consider: A seemingly paradoxical situation has arisen--the military capabilities of Washington are growing, but its ability to reach its political ends with military force is not increasing. The general threshold of security, however, is being lowered, and given the recklessness of present American policies and the adventurism of military strategy, those who formulate this strategy can cross this threshold more easily. Peace is only being preserved because real socialism sees it as one of its principal tasks and struggles for it. It is only the existence of this restraining might and the capability, in any circumstances, to deliver a crushing retaliatory strike that holds the potential aggressor in check. Thus, the doctrine of so-called direct confrontation is a reflection above all of Washington's increased aggressiveness, the globalization of its claims to superiority and the build-up of its capability for waging a protracted nuclear war.

All these hopes for achieving one-sided military advantages are not realizable, however. The Pentagon's strategic guidelines are chimerical. There is much practical evidence that the Soviet Union has at its disposal sufficient means to give a fitting response to any challenge which threatens our security. As the Soviet political leadership has repeatedly declared, we shall never allow parity to be upset or the balance wrecked by anybody.

CSO: 1807/242

INTERNATIONAL

SOVIET AID ON SYRIAN HYDROELECTRIC PROJECT

LD251502 Moscow Television Service in Russian 1430 GMT 25 May 84

[From the Vremya newscast]

[Text] The Soviet Union gives Syria great aid in the development of the national economy. [Video: still map of Syria]

[A. Popov] [Clips of a river, town] The modern town that spreads out on the right bank of the Euphrates seems to symbolize the progressive transformations carried out in Syria in recent years. This town, called ath-Thawrah--revolution in Arabic--has grown up together with the Euphrates hydroelectric complex, a major energy complex in Syria, a symbol of Soviet-Syrian economic and scientific-technical cooperation. [Clips of electricity transmission lines, hydroelectric station, dam across river] For centuries, Syrian peasants have settled along the Euphrates, near to the water, and linked their fate with the full river. It provided them with food but on occasions, when in flood, brought grief and destruction. The damming of the Euphrates has transformed this region and created conditions for the development of hydroelectric-engineering, irrigated agriculture [clip of flowers and grass], a network of highly developed farms. The Euphrates dam [clip of dam], created by the labor of many thousands and thousands of Syrians with the assistance of Soviet specialists, provides two-thirds of the country with electric power.

[R. Dzhadzhakh, director of the hydroelectric station--caption identification] The creation of this power station [video interview with dam shown in background] has allowed us to solve such important questions of development as providing industry with electric power, the upsurge of agricultural production by means of the development of irrigated agriculture, and the training of qualified construction cadres who have learned from their Soviet colleagues. The Euphrates GES permits in case of necessity a sharp increase in the production of electric power in order to cover the needs of the developing industry. [Clip of dam]

CSO: 1807/224

INTERNATIONAL

CEMA INSTITUTE HEAD WRITES ON ECONOMIC INTEGRATION

Moscow APN DAILY REVIEW in English 1 Jun 84 pp 1-5

[Article by Yu. Shiryayev, USSR Academy of Sciences corresponding member and director of the CEMA International Institute for Economic Problems of the World Socialist System: "In the Name of the Successes of Socialism"]

[Text] An event that happened three and a half decades ago, or, to be precise, on 5-8 January, 1949, was destined to acquire historical significance. Its importance has been growing from year to year, from decade to decade, and is bound to grow in the future, too. Representatives from a number of socialist countries assembled for an economic conference in Moscow and noted that these countries had scored considerable success in the development of economic relations among them, and decided that it was necessary to increase the scale of economic cooperation. With this aim in view they found it expedient to set up a Council for Mutual Economic Assistance (CEMA) from the conference countries. That was the first step along the earlier unexplored path of creating essentially new forms and methods of multilateral economic and scientific technological cooperation among states, cooperation based on the principles of socialist internationalism, that is, equality, respect for sovereignty, noninterference in home affairs, mutual advantage and comradely assistance. That was how the Council for Mutual Economic Assistance, an international organisation of socialist states based on new economic relations, came into being.

The Council for Mutual Economic Assistance owed its birth to the fact that major socioeconomic changes (above all, transition to planned economic development), conducive to the establishment and development of socialist relations of production, occurred in the European People's Democracies (countries that had chosen the path of construction of socialism) for a number of years following the end of the war. Whereas in the early years economic cooperation within the CEMA was mainly in the form of trade agreements and account of the coordinated nomenclature and delivery deadlines for goods in the economic plans of separate countries, from 1954 on there was a transition to coordination of national economic plans, which measure offered qualitatively broader opportunities for the formation and consolidation of a new type of international socialist division of labour.

The period of the late sixties and early seventies marked another stage in cooperation among the CEMA countries. A special, 23rd, meeting of the session

of the CEMA Council, on the level of leaders of Communist and Workers' parties and government heads of the CEMA member-states, took place in 1969. That meeting not merely worked out a coordinated policy for further development of cooperation and socialist economic integration: the Session determined essential long-range aims and principles for cooperation. The latter provided the basis for the Complex Programme for further deepening and improving cooperation and developing socialist economic integration among CEMA member-countries. The Complex Programme was passed at the 25th meeting of the Session in 1971. And it was precisely that Programme which paved the way to a long-range coordinated strategy for CEMA countries in economic cooperation.

The Complex Programme has been in operation for more than a decade now. The experience gained in this space of time has corroborated the rightness of the chosen path and the viability of the basic principles, aims, forms and methods of CEMA activities. This cooperation has withstood the test of the complex situation that has prevailed in the world economy since the middle of the seventies.

The requirements for planned development of international specialisation and cooperation in production between CEMA member-countries has necessitated the elaboration and implementation of long-range plans for structural development of the national economies and separate industries in each one of these countries. Long-range specific programmes for cooperation and long-range bilateral programmes for specialisation and cooperation in production are examples of such plans, along with the Complex Programme.

The long-term specific cooperation programmes, adopted in 1978-1979 at the 32nd and the 33rd meetings of the CEMA Session, are an embodiment of the coordinated strategy for development of economic and scientific-technological cooperation between socialist countries in coping with vital economic problems. The programmes have been complemented by the elaboration of priority trends in cooperation in vital industries and the working out of large-scale agreements on specialisation and cooperation in fields such as production of equipment for atomic power plants, microelectronics, robotics, etc.

In describing the present state of this cooperation the following should be noted: socialist economic integration has resulted in the achievement of a sufficiently high level of interaction between national economies. This is attested to by a number of economic indices. For example, the value of the mutual deliveries of goods and services averages more than 18 percent of total national income in the CEMA member-countries. Bulgaria, Hungary, the GDR and Czechoslovakia deliver to the CEMA market from 30 to 40 percent of general volume of output in machines and equipment. For many CEMA countries further economic development depends today on the priority-rate expansion of mutually advantageous foreign-trade exchange and on international cooperation in production, science and technology.

The Soviet Union with its extensive network of research institutions, project and design offices, and huge reserves in the field of fundamental research, is making a decisive contribution to strengthening the total scientific and technological potential of the community.

The significance of this cooperation in the last few years has been vividly demonstrated by guaranteed agreements and plans to supply CEMA member-states with fuel and raw materials. The socialist community meets 90-95 percent of its requirements not only in power resources but in major raw materials, too. In the last 35 years joint efforts have resulted in the creation of trunk pipelines, power transmission lines, atomic power stations and mining product--concentration factories; some other large-scale projects have also been realised, including some totally unprecedented.

On the basis of the selfless endeavour of their working-class, rural workers and intelligentsia, led by their communist and workers' parties and relying on mutual cooperation, the CEMA member-countries have scored important successes in the development of their economies, science and technology, in the construction of advanced socialism. At present, most CEMA countries are highly industrialised or industrial-agrarian states with modern diversified economies. In the 1951-1982 period, per capita industrial output grew more than 800% in these countries, while the average world figure was 240%. Per capita industrial production grew in individual CEMA countries as follows: 21-fold in the People's Republic of Bulgaria; 7.6-fold in the Hungarian People's Republic; 11-fold in the German Democratic Republic; 8.8-fold in the Mongolian People's Republic; 8-fold in the Polish People's Republic; 25-fold in the Socialist Republic of Romania; 8.7-fold in the USSR; and 7-fold in Czechoslovakia.

The main thing now is the intensification of production. The programmes for economic development and advancement of people's welfare adopted at congresses of communist and workers' parties of the CEMA countries, lay great stress on the advancement of agriculture in each country through intensification and transition to an industrial basis. The successful implementation of these programmes is the key to coming to terms with the food problem.

In the period 1951-1983, the gross agricultural output of the CEMA countries grew 2.6-fold on the whole, the figures for individual countries being as follows: 3.1-fold for Bulgaria; 2.2-fold for Hungary; 1.8-fold for Mongolia; 1.8-fold for Poland; 3.7-fold for Romania; 2.7-fold for the USSR; and 1.8-fold for Czechoslovakia.

An important aim of CEMA activities is implementation, within the CEMA, of measures conducive to the evening up of the countries' levels of economic development. Bulgaria, Romania and Poland have become industrial countries with modern agriculture; in these countries the industrial basis has been formed anew. Mongolia, Cuba and Vietnam have scored important economic successes with the help of the other CEMA countries.

The Council for Mutual Economic Advancement is a healthy organism with great plans for the future. The 37th meeting of the CEMA Session in Berlin in October 1983 was another important landmark on the road to further expansion of cooperation among the socialist states. The meeting stood out for the constructive approach to common tasks, for a creative search to find more efficient ways of coping with vital problems. The fraternal countries

reaffirmed the immutability of their policy of deepening socialist economic integration, which, undoubtedly, conforms to the vital interests of each country and the community as a whole and is conducive to greater economic and political unity in it. As a result, the community looks to the future with confidence.

(TRUD, May 13. In full.)

CSO: 1812/213

INTERNATIONAL

NONALIGNED NATIONS SET UP NEWS AGENCY POOL

Moscow APN DAILY REVIEW in English 16 May 84 pp 1-2

[Article: "For a New Information Order"]

[Text] A pool of the news agencies of non-aligned countries was officially instituted in New Delhi on July 17, 1976, Veniamin Shurygin writes in PRAVDA answering to a question by a reader of the newspaper about cooperation between the news agencies of non-aligned countries. The principal aim of the pool is to promote a free and balanced flow of information on events in the non-aligned and other developing countries and in the territories the peoples of which still struggle for national liberation. At present the pool includes 87 participants.

The seventh non-aligned summit which was held in March last year expressed satisfaction with the progress achieved by the news agencies' pool. In the past eight years the volume of its information grew both quantitatively and by the scope of topics. Nowadays the pool exercises influence on the activities of other international and regional systems of news exchange, the newspaper goes on.

At the same time, as was pointed out at an international seminar of the pool participants in New Delhi in April this year, there are a number of drawbacks and difficulties in the pool's work. Those include a shortage of modern equipment and means of communication, high international communications tariffs, and a shortage of experienced personnel. Recommendations drawn up by the seminar point out the need to further increase the volume of transmitted information and to raise its quality. Special attention is drawn to the need to cover international events more widely and to exchange all-round information about life in the non-aligned countries.

The 38th session of the UN General Assembly in its resolutions pointed out the need for cooperation between all states in the establishment of a new, fair order in the field of information. The resolutions expressed full support for the young independent states' efforts aimed at combatting the information dominance of imperialism. There is no doubt that the activities of the pool of the news agencies of non-aligned countries make their contribution to this lofty cause, Veniamin Shurygin emphasises.

(PRAVDA, May 14. Summary.)

CSO: 1812/213

INTERNATIONAL

INSTITUTE HEADS AT PARIS PARLEY ON AFRICAN TRADE UNIONS

PM151246 Moscow TRUD in Russian 13 May 84 p 1

[Report by TRUD own correspondent Ye Shulyukin: "International Scientific Trade Union Conference"]

[Text] Paris, 12 May--An international scientific trade union conference on the development of international solidarity with working people and trade unions in African countries has been held in Paris. The conference was held on the initiative of the French General Labor Confederation [CGT] and its research centers within the framework of the existing agreement on cooperation between the CGT and the USSR Academy of Sciences.

Reports were delivered at the conference on the Soviet side by A. A. Gromyko, director of the USSR Academy of Sciences Africa Institute, and T. T. Timofeyev, director of the USSR Academy of Sciences Institute of the International Workers Movement. Special attention was paid to the development of the African Proletariat in the speeches by B. Lacombe, secretary of the CGT; (M. Piolo), secretary general of the CGT International Department, and during the subsequent debate.

The conference participants advocated stronger ties between socialist, capitalist and developing countries' trade unions and the international trade union movement under the auspices of the WFTU.

CSO: 1807/224

INTERNATIONAL

CONFERENCE FOR EDUCATORS FROM ASIA, AFRICA, SOUTH AMERICA

Baku BAKINSKIY RABOCHIY in Russian 22 May 84 p 2

[Text] The experience of the USSR, particularly Soviet Azerbaijan, in the areas of the development and planning of education, administering a system of teaching, indoctrinating youth and the training of cadre is of significant interest to developing nations. Students of the regular courses of the UNESCO International Institute of Educational Planning are studying this experience. In connection with their program, public education workers of 40 developing nations from Asia, Africa and South America who are in our country at the invitation of the USSR Ministry of Education and the AzSSR Ministry of Higher and Secondary Specialized Education, met for a seminar in Baku. The conference opened 21 May at the conference hall of the hotel Azerbaidjan.

AzSSR Minister of Higher and Secondary Specialized Education K.G. Aliyev opened the seminar. Abdel' Latif Benashnu, deputy director of the international institute, and Noelia Perez Quintana, chairman of the students' association from Nicaragua expressed gratitude to Soviet Azerbaijan for its hospitality and the possibility for practical study of the experience of the republic in the organization of education.

On the first day of the seminar Deputy Minister of Education K.N. Ragimov spoke on the experience of the republic in liquidating illiteracy, on creating a system for training national cadres and questions of planning the administration of school education. The chairman of the Azerbaijan State Committee for Vocational and Technical Training, G.I. Isayev, presented a paper informing the guests on the organization of training qualified working cadres.

The participants are visiting republic educational institutions and industrial and agricultural enterprises.

CSO: 1380/517

INTERNATIONAL

CHANGES IN LIFE OF AFGHAN VILLAGE SINCE REVOLUTION SURVEYED

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 27 Apr 84 p 3

[Article by Kh. Yusupov, KOMSOMOL'SKAYA PRAVDA correspondent, Jalabad-Kabul: "I Defend My Revolution," under the rubric: "Today the Afghan People Celebrate the 6th Anniversary of the April Revolution"]

[Text] The old bridge, pocked by bullets, and speckled by grenade and mine fragments, groaned under the pressure of a flash flood. At its portal, over where the orderly rows of plane and eucalyptus trees and abruptly with the asphalt, there stood a gray-haired, six-foot-tall peasant. His steady gaze and sunburned, weatherbeaten face with its deep creases were of ill omen. No, he hadn't raised his submachine gun, or aimed it at the driver; hadn't gutturally shouted "dresh!" (halt!), as they do on army posts. He stood in the middle of the road, master of the bridge, rifle in hand. The safety was off.

The local journalist, Mokheddin, who sat alongside, reset the bolt of his automatic, and grumbled, "Allah himself doesn't know where our men are and where the dushmans are. And it's true: more than once it has happened that bandits, would have wiped out the sentries and taken their places, have stopped passing cars and shot the passengers at point blank range."

"This is our detachment commander," said local village party organization secretary Balandgari-Besud Khatit, putting Mokheddin at ease.

Having recognized his comrades, the grayheaded peasant hastened to meet them with a surprisingly light step. In this man, in spite of his sixty-two years, there is so much energy, power, and joy of life, his face is so youthful that he has to show his papers to new acquaintances so they'll believe his age. Most often he proudly shows his brand-new NDPA (National Democratic Party of Afghanistan) party membership card in its red cover.

Niyazmammad had hardly reached the age of twenty when his rebellious nature revealed itself. Malik-dzhallod, a powerful landowner increased the taxes on every djerib of land (1 djerib = .2 hectares). And from the people, who each had three djeribs in all, the harvest had to be divided for credit payments, seed, for the use of buffalo, for water, and the tithes apportioned out for the church.

And Niyazmamad revolted...an unheard-of thing! That an ordinary man should go against the opinion or the wishes of the master?! Malik-dzhallod lashed his back with a whip....

The peasant's return blow knocked the feudal lord off his feet.

Niyazmamad was forced to flee to the capital to the home of a friend. But after a while he learned that Malik had vented his wrath on his brother and his neighbors, mercilessly bullying them. But the robberies of the peasant homesteads was declared to be Niyazmamad's work. Large amounts of money and the traditional bureaucratism during the king's reign have done their work: Niyazmamad was declared a criminal and put in prison.

Six years passed behind bars. Niyazmamad returned home and with his own hands made a living working on the construction of a hospice--a "hotel" for poor peasants. Homeless people found shelter here for next to nothing. The hospice (sarayvan) was full of guests. The owner of the village inn, in the meantime, lost almost all of his clientele.

"I knew that he was going to get even with me," recalls Niyazmamad. "And I was right; in the night his people robbed my lodgers and set fire to the hospice. Once again, the court found me guilty. I spent four years in prison. That's when I vowed to exact retribution for all the humiliations and insults."

Malik-dzhallod knew no peace. Now his livestock was stolen and distributed to the poor by a unknown daredevil, now the granary burns, now the poor peasant debtors and "offenders" are set free from prison. And in the valley the people started talking about the champion of justice, the people's avenger.

Niyazmamad was at one with the people, and, at the same time, alone. Some thirty years later, he would understand that: "The people had to be convinced of the necessity to struggle against the landowners, that the entire people had to be incited all at once. But I, as it turns out, was an ordinary bandit. But what could an illiterate peasant do?"

He was then sent to the famous Dzhelalabad prison, "for ten years, with confiscation of property in favor of the landlord and the mosque."

"But they got nothing in their favor," the subject of my interview smiles wryly. "What happened, is that everything was given out to the poor peasants."

In prison, Niyazmamad worked as the "chief" and only baker; he baked up to 1,500 flat-cakes a day for the prisoners and jailers. Many times he listened to the conversations of the interesting people. They were reading poems about freedom, about the awakening of the people, about their hatred of tyrants, about equality.

"I don't understand everything; they speak of the struggle against the king's regime, yet reject the use of arms. The pen and the word, they say, are our weapons. Here's the weapon for me!", he slapped the barrel of the automatic with the wide palm of his hand.

Having learned the professions of carpenter, builder, baker, cabinet-maker, tailor, gardener, (truly clever fingers!), Niyazmamad began to build a new hospice after his release from prison. Caravans passed through the village and tourists arrived from Pakistan. And all were surprised that the owner of the "Hotel-Restaurant," sleeves rolled up, erects walls, tills the soil, and cleans up the livestock pen.

And so it was, out in a field one spring, that he learned of the April revolution. Niyazmamad understood, that once again his hour had come, the hour of the struggle for justice. The next day, he assembled the peasants and, hiring a car with his own money, drove them to the city. And there, there was rejoicing, red flags, music over the loudspeakers, political mass-meetings.

At one of such meetings, he called on his countrymen to support the revolution.

"My neighbor ironically asked the question, 'What is a revolution, exactly?' And from where did I, an illiterate peasant, know everything? I answered him simply, in the peasant way: 'All of you know how I have stood up for my rights; how I have spoken out against the humiliation of mankind, and have fought for justice. In those days I was alone. But the revolution is the same struggle exactly, only all together, with the whole village, the entire country.' And I thought to myself--I must learn to read and write."

In the first days of the April revolution, when the country was taking the first steps toward the carrying out of land reforms, the liquidation of illiteracy and attracting the broad masses of revolutionary reorganization, Niyazmamad was in the thick of things; taking part in the creation of cooperatives, likbez (the liquidation of illiteracy) courses, village soviets, and in conducting of the first khashars (labor freely given to the State on days off or overtime). And when activists were treacherously shot in the back, mines began to explode in schools and at political meetings, and cooperative granaries were burned, the first self-defense detachment was formed in his village.

Niyazmamad had more than once received notes with offers to go over to the side of the mudzhakheddin--the "Warriors for Islam." He took the notes to the district committee. And when he had learned to read and write, he himself began to write messages in his large, carefully written hand: "Homeless jackal, Malik-dzhallod, damned by God and the people! Remember: I, like the tiger who has broken out of his cage, cannot be lured back inside! Your land, which now belongs to us, will be as hot as a brazier under your feet!" And he went out into the night along the game trails to the most inaccessible gorge, where smugglers were secretly sending opium over the border. He knew that this was the way the dushmans invaded the district.

At first light Niyazmamad returned to the village. He told no one that he had met two bandit artillery spotters, that he had killed one with his first shot, and that the second he had disarmed and sent back with a note to his leader.

The peasant fought long for the sovereignty of the people in his village. He created five self-defense detachments here. Thereafter he served in the tsarando (the people's militia), and gladly went on operations, hoping to meet up with the former landowner somewhere on the narrow road.

Niyazmamad takes a notebook and opens it to the necessary page, "They killed a friend of mine, Zoir. He was the first chairman of the cooperative. They handed Gulyamnabi and Gula. They shot Rukhon, Musofir, and Sakhargul out in the field during the harvest. One night they brutally tore Khakimkhan to pieces." A lump came to his throat. "The entire family, you understand.... They even had no mercy on the infant...."

The page was filled with tens of names of peasants. The majority were members of the NDPA. These are the people who voted for Niyazmamad at the party meeting two years ago. Each was prepared to answer with his life for the sixty-year-old candidate's admission to the membership of the People's Democratic Party.

And he continues to get revenge. On the next page, another list, a neat little column: "Killed 6 dushmans; seized 18 automatic weapons and augers; arrested 8 dushmans."

He invited us for some strong aromatic black tea, prepared in a soldier's mess-tin over a campfire, and we gladly sat down right at river's edge. From here, at the confluence of the Kalub and Kunar rivers, there was an excellent view of his village, with its fluttering red party flags, the fragrant apricot and cherry orchards, and the "Hotel-Restaurant" itself, which has suffered from dushman shelling.

"I regret I don't have a family," said Niyazmamad, with a faint note of sadness. "There was never time to get married. First prison, then the economy had to be restored; and now the revolution...."

"Even now I'd be glad if the matchmakers were sent," he laughs heartily, "but instead I have to go into the mountains as a matchmaker to urge the frightened people to return to their villages. But as for children--I have a lot of them. Over there--they're returning."

A bus with young women in it drove over the bridge, then a truck with children sitting in the back. These were school children from the local lycee, returning from an operation--a search for weapons in the courtyards, sheds, and women's quarters in the homes of a village which had recently been liberated from the dushmans. The youngsters came down to the river to quench their thirst.

"Rafik Miyazmamad! Your order has been carried out: everyone is alive and happy. Four hundred weapons and ma-a-ny documents with dushman printing were found," tenth-grade pupil Nadzhib half-jokingly reported. They address the old man as "Rafik" and "comrade," but they do not dare call him "Grandfather."

"Did you find all this yourselves?"

Nadzhib, blushing a little, added, "Together with the combat-engineers.

"There you have them; the beautiful poppies and tulips of our revolution," Niyazmamad said thoughtfully, turning back to me. "It is certain that they are going to live just like your Soviet youth."

I didn't want to part from this wonderful man, one of the thousands of heroes of the revolution. And he, as if he guessed my thoughts, said:

"Tomorrow we'll see each other in the city, respected friend, at the plenum of the party provincial committee."

"Shall we send the car here to the post or to the village?", comrade Khabib asked him.

"Thanks, I'll get there on bicycle," he intoned.

12659

CSO: 1807/201

VISITING MUSLIMS SEE NO RELIGIOUS PERSECUTION IN UZSSR

GF052113 Tashkent International Service in Uzbek 1700 GMT 4 Jun 84

[Text] Dear listeners. A number of representatives of Muslims in Tanzania recently visited Uzbek SSR for a few days. The guests were received by Mufti Shamseddin Khan ibn Ziauddin Khan ibn Ishan Babakhan, head of the Muslim Board of Central Asia and the Kazakh SSR. The representatives of the Muslims of Tanzania conferred with religious leaders and ordinary Muslims and traveled to a number of cities in our republic. Our correspondent interviewed (Semidi Jum'a Sayid al-Baqir), the mufti of Tanzania and the head of the delegation.

In reply to our correspondent's request that he explain the objective behind the delegation's visit to Uzbekistan, the mufti said: We have arrived in Uzbekistan at the invitation of esteemed Mufti Shamseddin Khan ibn Ziauddin Khan ibn Ishan Babakhan. He had invited us to visit Central Asia. Just as everyone else who wishes to become acquainted with foreign countries, we responded favorably to the invitation and arrived in your extraordinary republic.

Asked by our correspondent whether they had an idea about the life of Muslims in the Soviet Union before they arrived in Uzbekistan, the mufti said: In our country we receive very sad news about the life of Muslims in Central Asia. We are told that Muslims in Central Asia are persecuted for practicing their religious traditions and that they have been deprived of the freedom of faith. The religion of Islam is not respected. Many believe this in my country. When I told them that the mufti of Central Asia had sent an invitation, many said that a mufti did not exist in Central Asia. Many asked whether Muslims and the religion of Islam exist in Central Asia. I told them that Islam has existed in Central Asia for ages. Imam al-Bukhari confirms this. He is known by all the Muslims of the world. In view of this, there cannot be any doubt about the present existence of imams and Islam in a country which has nurtured great religious scholars. When I received the invitation of Mufti Shamseddin Khan Babakhan, I decided to travel to Central Asia.

Mufti (Semidi) continued: Muslims in Central Asia freely practice their religious traditions. They pray in mosques. We were very warmly welcomed at the airport. We felt ourselves at the airport as being together with our brethren. After holding talks at the Muslim Board of Central Asia and the Kazakh SSR, we performed prayers in a mosque. We have come to believe that they are carrying

out their religious affairs without any persecution at all. We have traveled to Tashkent and acquainted ourselves with its sites of interest. The city's large squares, [words indistinct], and contemporary buildings are very nice. Apart from this, the people of Tashkent are very nice.

In reply to the question as to how he regards the struggle waged by Muslims for peace in the tense situation in the world, Mufti (Semidi) said: We regard maintaining world peace as one of the most important issues in the world. There is nothing in the world which is not linked with peace and stability. We, the Muslims, and all the others, wish to live in peace and stability.

CSO; 1836/44

INTERNATIONAL

ENCOURAGEMENT OF SOVIET OLYMPIC ATHLETES TO DEFECT ALLEGED

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 20 Apr 84 p 3

[Article by A. Lyutvv, TASS correspondent for KOMSOMOL'SKAYA PRAVDA, Washington: "Los Angeles 84: An Olympiad or An Ambush?"]

[Text] These leaflets show up in my mailbox and in the mailboxes of other Soviet correspondents in Washington with enviable regularity, well-nigh every month. The persistent attempts of scum to "peck your brain". The text is topped by an inscription: "Ban the Soviets". The authors of these anonymous letters are not talking about banning our state - for that they just don't have the muscle. Their goals in this case are more modest, but no less malevolent - to bar Soviet sportsmen from taking part in the 23rd summer Olympics in Los Angeles. This is the objective of a whole coalition of dyed-in-the-wool anticommunists from 165 organizations. It is led by a certain David Balsiger, an adman from California who has the money and the time to develop his raving anticommunist fantasies.

If we don't succeed in "banning the Soviets", warns Balsiger in the leaflets, we will hit the USSR delegation with a string of noisy demonstrations, pickets and threats they will long remember. The coalition is setting up 500 operational bases in various parts of L.A. One of them is located in a mansion now being hastily renovated on 24th Street. Why the office is ensconced in the western part of this street is not difficult to answer. From here it is only a stone's throw to the University of California campus where one of the Olympic villages is to be. The antisovietists are preparing to lay siege to it.

When it comes to brazen lies Mr. Balsiger can vie with the best. Only his little eyes dart to and fro behind horn-rimmed glasses as his mouth spews antisoviet balderdash. It seems that the ring-leader of the bandit coalition recently heard somewhere from some mysterious "sources" that if the Soviet delegation does show up, certain of its members would be only too happy to stay on in the American "paradise". Well, and if they do not choose to stay behind, we will haul them in by force, if necessary, scare them into staying, use blackmail, whatever.

"Freedom-84" - such is the name of the operation planned by the coalition. From the midst of the emigré band of traitors Balsiger and company have recruited groups of people who speak Russian and other languages of the socialist states. Theirs is a none too complicated assignment: tag along after any athletes from socialist countries and "entice them into the net". The quote, by the way, is not mine. That's how it was phrased by WASHINGTON POST correspondent Jay Matthews who reports that to isolate their prey these soulcatchers have already arranged safe hideouts in various parts of L.A. The subsequent scenario is, basically, familiar: blackmail, threats and, if need be, drugs...

One thing I fail to understand, though, is why should these anti-sovietists bother to hide their conspiratorial quarters from the authorities? The latter, be it known, are at one with them. The L.A. police are even now going through an intensive course on "what to do with potential defectors". The police could well get instruction on the subject from Balsiger.

A far cry from sports, from the spirit of traditional Olympic goodwill, yet such is the psychological atmosphere being created in L.A. today in pursuit of openly political goals - to fan the flames of antisoviet hysteria in the country, to prevent our athletes from competing in a normal ambience.

That the "Ban the Soviets" coalition keeps sending us these leaflets is no accident. It reckons on the Soviet press reporting its doings, thereby exerting psychological pressure on Soviet sportsmen at this early stage. Regretfully, we do have to write about these things, if only to disencumber our readers of any illusions they may harbor about American hospitality.

The ordinary, honest Americans one talks to occasionally are eagerly awaiting the arrival of our athletes for the Games, wish sincerely to enjoy the gripping spectacle of true Olympic competition. Their hope is that the Games will serve as a powerful impulse for strengthening mutual understanding between our peoples. As for official Washington, it is playing the role of a two-faced Janus, and rather clumsily, at that. On the one hand, it says it wants to see the Soviet delegation at the Games. Thus, ABC Television which bought the rights to TV coverage of all Olympic competition, inserted a special clause into its contract with the Los Angeles Olympic Organizing Committee: if Soviet athletes do not show up, the Committee pays ABC a substantial sum in compensation. After all, the absence of Soviet sportsmen would entail the loss of a significant number of American TV viewers.

Commenting on the statement by the National Olympic Committee of the USSR which gives a principled evaluation of the U.S. government's unseemly behavior on the eve of the Olympiad, the White House, in an awkward show of being offended, said: "We are surprised. The Administration, acting together with local authorities, is taking

all necessary steps to ensure the safety of every Olympic participant." The White House statement is echoed by the State Department: "The movement for barring the Russians from participating does not enjoy the Administration's support" - but this is for the public, so to speak. Here is what is happening behind the scenes. On March 17, according to the WASHINGTON POST, members of the "Ban the Soviets" coalition had a meeting in the hotel "Ambassador" in L.A. with assistant Secretary of State for human rights E. Abrams and enlisted his support. There is a sad irony in the fact that the man responsible for human rights in the foreign policy arm of the U.S. government confers with persons bent on violating those very rights, persons to whom the Olympic charter is a scrap of paper not worth a second glance.

The statement put out by the National Olympic Committee of the USSR caused quite a stir here. Political intrigue, enmity, cheap sensationalism should be kept out of sports. "Politics must not be allowed to infiltrate sports," writes the paper USA TODAY. "Politics are killing our games," thinks swimmer Megan Meyer. There were also several articles in a number of major publications, all unmistakably prompted by the administration, which assured readers that everything would be "okay" in L.A., that the city, in the words of the WASHINGTON POST, "would be flooded by security officers, electronic monitors, that should the need arise, modern methods of rapid fire, arrests and ID checks would be used." Indeed, every society, as they say, has its own morals. America, with her uncontrolled sale of firearms, record figures for drug abuse, crime and terrorism, is getting ready not only to receive Olympic athletes, but to aim a gun at the criminals L.A. is swarming with. One report has it that the FBI supplied the city authorities with information on 50 major terrorist groups and another 50 smaller ones whose members may make an appearance at the Games. Can such an atmosphere be called healthy or calm? Can one honestly say that it reflects the benevolent traditions of the Olympic movement?

12258
CSO: 1807/199

INTERNATIONAL

DPRK CHEMICAL, SYNTHETIC FIBER INDUSTRY DEVELOPMENT LAUDED

Moscow APN DAILY REVIEW in English 23 May 84 pp 1-2

[PRAVDA Pyongyang correspondent report: "The Spring of Creative Endeavor"]

[Text] In spring Pyongyang has an attractive and festive look. This impression is created not only by the abundance of flowers. Broad avenues and squares lined by blossoming poplars, willows and planes gladden the eye. Buildings 16, 20 and even 40 storeys high harmoniously rise above pavilions and pagodas built centuries ago on the cliffs of Mount Peony.

The capital is no exception. The Democratic People's Republic of Korea (DPRK) is like a giant construction site. Apartment and other buildings are built there fast and quality of construction is good. The nation's creative effort has changed the face of the country beyond recognition. New cities and big industrial centres have sprung up. Among the towns built in recent years are Pukchang, Taean, Anju and Tanchon.

"It was not easy to build them," said Han Guk Chen, a ranking official at the construction ministry. "These industrial centres are the result of dedicated work of our people led by the Workers' Party of Korea. Today in one day we turn out more industrial products than we did in one year in the colonial period."

As I toured newly-built enterprises, construction sites, mines and agricultural cooperatives, I always saw that our Korean friends are not satisfied with the results achieved. Han Guk Chen recalled that this year was the closing year of the country's seven-year economic development plan. According to him and judging by press reports, plan targets are being met successfully. Work is in full swing to carry out a comprehensive economic development programme adopted by the Sixth Congress of the Workers' Party for the 1980's. Addressing the congress, Kim Il-song, General Secretary of the Workers' Party Central Committee and President of the DPRK, said that the main aim of the programme was to build a solid material and technical base of socialism and ensure a substantial rise in the people's standard of living.

Illustrating the scope of these ambitious projects, Han Guk Chen told me that during the current decade gross output is to increase by 210 percent, electricity production is to grow to 100,000 million kilowatt-hours a year, steel production to 15 million tons, and coal production to 120 million tons. Grain production is to go up to 15 million tons.

These are difficult tasks indeed, which require maximum mobilisation of forces and resources, but our Korean friends said that they were quite feasible. The Workers' Party said that to carry them out the country should focus its efforts on the so-called "Priority fronts of economic development." One of such key projects is Sunchang, a small town 70 kilometres northeast of Pyongyang.

"We are planning to build a major chemical centre here," Han Guk Chen went on. "In the next two or three years we are to build about 80 projects. The most important of them is a vinalon plant with a capacity of 100,000 tons of synthetic fibre. We are also to build plants to produce urea, calcium carbide and methanol, re-build quarries and mines and put up a large thermal power plant...."

The construction of the vinalon plant is a matter of great national importance. The attention given to it is quite understandable. The point is that the economic development programme for the 80's provides for a more than double increase in the output of fabrics, with the annual output slated at 1.5 million metres. Since the country grows practically no cotton and sheep-breeding is still at a rather low level, the emphasis in the settlement of this crucial economic problem is placed on increased production of synthetic fabrics.

It should be noted here that the DPRK has rich experience in this field. There are synthetic fabric mills at Sinuiji and Chongjin which turn out tens of thousand tons of viscose and staple every year. The Youth chemical works at Anju is stepping up the supply of raw materials for textile mills, too. However, the Eighth of February Pongung vinalon plant at Hamhung has been and remains the main supplier of raw materials. Speaking about this, Kim Je Jung noted with pride that the vinalon plant which is under construction at Sunchon will have a higher production capacity than all these mills.

While talking to workers and engineers, scientists and cultural workers I have often heard words of gratitude to Soviet people who have assisted in the construction of socialism in Korea. This is quite understandable. The fraternal cooperation between our two countries has thoroughly illustrated its effectiveness over the past years. Our country has assisted in the construction of more than 60 industrial projects in the DPRK. This cooperation which has an equitable and mutually beneficial character continues to grow, yielding fruitful results for both sides. The Korean public speaks with confidence and hope about the growing Soviet-Korean friendship with its material base of ever expanding economic links between the two countries, viewing this intensifying cooperation as a sure way for the rapid and all-round development of people's Korea and for the further consolidation of the might of world socialism.

(PRAVDA, May 23. Abridged.)

CSO: 1812/215

INTERNATIONAL

NEW BOOK SCORES NATO 'TWO-TRACK' MISSILE DECISION

Moscow APN DAILY REVIEW in English 18 May 84 pp 1-2

[Ye. Rusakov review of book by V.I. Kuznetsov: "Yevropa: bez'yadernaya ili sverkh'yadernaya?" (Europe: non-nuclear or super-nuclear?), Moscow, Politizdat, 1984, headlined "Two Attitudes"]

[Text] "History Will Call To Answer"--this is the title of the last chapter of this book.

History and the world's peoples are already calling to answer the Washington and NATO leaders who have made Western Europe a nuclear hostage of the Pentagon in order to satisfy their imperial ambitions and achieve superiority. The deployment in Europe of Pershing-2 and Cruise missiles, the American weapons capable of delivering a first "disabling" strike, is one of the actions which endanger peace and for which its perpetrators will not escape responsibility. Meanwhile, the White House and the NATO generals who take their cue from Washington keep talking about some "Soviet missile monopoly" in Europe and their readiness to negotiate.

This makes the book "Europe: Non-Nuclear or Super-Nuclear?" very topical. Well versed in the matter, the author of the book tells the reader in simple terms how NATO prepared its notorious "two-track decision," what purposes Washington and its allies pursued in deploying the new missiles and what damage they did to peace in Europe and strategic stability.

The book also chronicles the talks in Geneva where the Soviet Union did everything to achieve a sensible agreement, lower the level of nuclear confrontation in Europe and rid the continent of nuclear weapons. Meanwhile, Washington tabled its "zero option" plan and other demagogical proposals in order to turn the talks into a cover for missile deployments.

Now that the actions taken by Washington and NATO have deteriorated the situation the Soviet Union is nevertheless prepared for honest and equitable negotiation on limiting and reducing nuclear armaments. To get the talks resumed, the United States must remove the obstacles that made them fruitless.

"In its relations with the outside world the Soviet Union is guided by the principle of equality and equal security. While strengthening its international positions, it does everything to consolidate universal world order. By doing, it makes an optimal contribution towards ensuring universal peace." This logical conclusion ends the book.

(PRAVDA, May 18. In full.)

CSO: 1812/213

INTERNATIONAL

BOOK ON SOCIALISM AS WORLD SYSTEM REVIEWED

Moscow KNIZHNOYE OBOZRENIYE in Russian No 17, Apr 84 p 3

[Article by S. Kuznetsova, candidate of philosophical sciences: "The World System of Socialism"]

[Text] Politizdat published the monograph by Doctor of Philosophical Sciences A. P. Butenko, "Sotsializm kak mirovaya sistema" [Socialism as a World System]. The book is intended for scientific workers, lecturers and propagandists.

Central to the monograph, which is philosophical and theoretical, as well as sharply ideological in its character, is the problem of comprehending the contemporary stage of developing socialism as a world system.

The logistics of the book determined the presence of the introductory chapter, where the general premises for the emerging and developing world systems, the forming, developing and decaying of the world capitalist system, and the paths of forming the communist structure are examined.

The monograph defines the concepts "world socialist system," "world socialism," and "world socialist cooperation"; it determines the basis for the inadmissability of their identification. In connection with this, the author also examines the concept of "real socialism," which, in his opinion, should correspond not only to the ideal (theoretical) socialism, but also, so to say, to the degree of the realization of scientific socialism's bases and principles within the real socialism. In other words, he poses the problem of the adequacy to scientific socialism of the mechanisms for realizing its principles.

The analysis of the question dealing with the deformations of socialism which emerge as a result of substituting "the true socialist bases and mechanisms of functioning and the development of certain aspects of society's life with other bases and mechanisms," and admissible and inadmissible deviations of real socialism from theoretical is of general interest. The work indicates that the reasons for socialism's deformation lie in the corrupt motives of certain social forces (usurpers, bureaucrats and profiteers). In connection with this, one understands the emphasis that is made on the significance of the subjective factor, and the rejection of "automatism" in realization of the scientific bases and principles of socialism.

The interpretation of such objective regularities in the development of the socialist system as internationalizing economic life, strengthening state sovereignty, deepening collaboration, and gradual leveling in the economic, political and cultural development of the socialist countries, and their gradual rapprochement, follow logically from the author's position. The effect of these regularities should lead to the future transformation of the world socialist system into a "single socio-economic organism."

In our opinion, the proposition advanced in the book, that the relations between the socialist countries are not limited to the democratic principles (in particular, the principles of peaceful coexistence), and that they also involve "the principles of collectivism, mutual assistance and socialist internationalism, due to which these relations represent a new socialist type of relations," is important.

A. P. Butenko's book "Sotsializm kak mirovaya sistema" is distinct in its in-depth study of the considered questions. All the new evidence that appeared in Soviet science as a result of the active and constantly developing study of theoretical problems and practical tasks of the world socialist system is reflected.

12404

CSO: 1807/221

INTERNATIONAL

BOOK: PETER THE GREAT FORERUNNER OF PEACE-LOVING SOVIET POLICY

Moscow IZVESTIYA in Russian 26 Apr 84 p 5

[Article by P. Sevost'yanov, professor and USSR State prize laureate, "Through the Prism of Centuries"]

[Text] The new book by the famous Soviet historian and publicist, N. N. Molchanov¹, was issued; it illuminates the foreign policy diplomatic activity in Russia during the end of the 17th and the beginning of the 18th centuries. This is the first attempt at an integrated study of the diplomacy of Peter I.

Peter's activity was highly evaluated by the outstanding personalities of humanity. The amount of literature concerning Peter is truly vast. In their works the Soviet historians Ye. V. Tarle, L. A. Nikiforov, N. I. Pavlenko, T. K. Krylova, S. A. Feygina and others objectively studied, from Marxist-Leninist positions, the different aspects of Peter's complex times. More new works about Peter's Russia are also published abroad. However, together with the conscientious desire to learn more about the country which has played a tremendous role in the fate of the world since Peter's times, some foreign publications smack of clearly ill-intended tendencies. In particular, we speak about the idea, hostile to our country, that stems from a fraud--the infamous "testament of Peter the Great." Dealing with the Peter topic, some of the Western "specialists" would like to prove "the aggressive character" of Russia and the Soviet Union.

Now it is important to recall the truth about the historical past of our country. It consists in that the transformation of Russia into a great state as a result of Peter's reforms and foreign policy, became a tremendously significant positive factor in the future of European history. Since then, the international relations on our continent have acquired a truly common European character. Russia became an important element in European international life which excluded the very possibility of establishing hegemony and predominance of any one state in Europe. Our country made this impossible. The result of Napoleon's story, as well as Hitler's adventure, and many other international events testify to this.

¹ N. N. Molchanov, "Diplomatiya Petra Pervogo" [Diplomacy of Peter the Great], Moscow, Izdatel'stvo "Mezhdunarodnyye Otnosheniya", 1984, 440 pp.

In his interesting book, N. N. Molchanov convincingly shows that Peter was, according to the expression by F. Engels, "a truly great man" and not an aggressor. It is evidenced by the documents cited in N. N. Molchanov's work that Peter strove constantly to achieve all European security if one were to put it into the contemporary language. For example, in 1717, in Amsterdam, Peter concluded an allied treaty. In Article 5 of this document, there was the call to all states "to join the present treaty for the purpose of keeping general quiet in Europe." This was the way Russia posited the question more than 250 years ago.

Before Peter's time Russia had been a backward Eastern outlying area of Europe, which was hardly ever remembered in the West; however, at the end of his reign, it became a respected, equal in rights, and, when its interests required, even a threatening member of the all-European association. Peter was the first Russian tsar who used to personally sign international treaties. Before his time, Russia did not have a permanent diplomatic representation. At the end of his activity, these were even more numerous than of France. Peter advanced and educated a number of outstanding diplomats. The Russian international connections which were previously carried out by its neighbors--Sweden, Poland and Turkey--in essence, spread all over Europe. The new book talks about this in a well-founded and interesting fashion. In particular, it strikingly shows how Russia, in Pushkin's words, "entered Europe as a launched ship, with the sound of axes cutting and cannons thundering."

Russia was moving closer towards Europe not only for the purpose of strengthening its independence and overcoming its backward situation, but to protect and enrich the European civilization, together with all other European peoples. The book quotes Peter's words which he uttered shortly before his death: "Having secured our fatherland and protected it against its enemies, we must try to bring glory to our state through arts and sciences." Such was the true behest of Peter the Great to his descendants.

Since then, in the world in general, and in our country in particular, greatest changes have taken place. However, in the course of events of several centuries, one can trace the commonality in the fundamental interests of the peoples on our continent. This is the most important point that follows from the interesting and well-written book by N. N. Molchanov, which, undoubtedly, deserves the attention of wide readership.

12404
CSO: 1807/221

INTERNATIONAL

SOVIET SCHOOLS REPORTED TO GRADUATE 1,500 AFGHANS EACH YEAR

[Editorial Report] Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian publishes on 8 June 1984 on page 2 a 100-word article entitled: "The Kindness of Friends," by Said Akbar, an Afghan first-year student at the Alma-Ata Architecture and Construction Institute, describing his experiences there. The article states: "Every year 1,500 young people who have acquired a speciality return to Afghanistan from the Soviet Union."

CSO: 1807/239

INTERNATIONAL

BRIEFS

SYRIAN RELIGIOUS OFFICIAL IN KAZAKHSTAN--(KAZTAG) M. Khatib, Syrian Arab Republic minister of religious trusts, is in the capital of Kazakhstan. The Syrian minister met with S.T. Totanov, representative for the Kazakh SSR of the Council for Religious Affairs of the USSR Council of Ministers, and with activists of the Kazakh Society for Friendship and Cultural Relations with Foreign Countries. M. Khatib was received in the Kazakh SSR Council of Ministers; Sh. Zh. Zhanybekov, republic Council of Ministers deputy chairman, had a conversation with him. [Excerpts] [Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 20 May 84 p 3]

AMERICAN WOMEN IN KIRGHIZIA--(KIRTAG) A delegation of women from the United States was in Kirghizia from 16-20 May, acquainting themselves with the life of the republic and with the social and labor activity of the women of Kirghizia. The delegation members were received by Dzh. Ch. Tashibekova, chairman of the republic women's council and deputy chairman of the Kirghiz SSR Council of Ministers. The delegation of American women was received in the Kirghiz Trade Unions Council, in the Frunze Gorispolkom, in the Kirghiz SSR Ministry of Education and in the Kirghiz SSR Ministry of Consumer Services. There was a meeting in the republic Union of Cinematographers with Ch. Aytmatov, chairman of the board, Hero of Socialist Labor, laureate of the USSR Lenin and State Prizes and People's Writer of Kirghizia. [Excerpts] [Frunze SOVETSKAYA KIRGIZIYA in Russian 20 May 84 p 3]

DOCUMENTS ON U.S.-SOVIET TIES PUBLISHED--Moscow May 8 TASS--The second book of the two-volume collection of documents "Soviet-American Relations During the Great Patriotic War of 1941-1945" prepared by the Foreign Ministry of the USSR, is off the press. The documents include messages of the head of the government of the USSR and the U.S. President, recordings of conversations that the people's commissar for foreign affairs of the USSR and Soviet representatives in the United States had with American politicians and diplomats, and diplomatic correspondence. The book also includes materials of the Crimean and Berlin conferences of the leaders of the three allied powers--the USSR, USA and Britain, the act on unconditional capitulation of the German Armed Forces, the act on capitulation of Japan and other documents which are of great significance for a coverage of Soviet-American relations in 1941-1945. Many materials are printed for the first time. [Text] [LD082242 Moscow TASS in English 1743 GMT 8 May 84]

GEORGIAN LAMENTS DECLINING BIRTHRATES, OUT-MIGRATION

Tbilisi MNATOBI in Georgian No 2, Feb 84; No 3, Mar 84; No 4, Apr 84

[Three-part article by Miron Khergiani: "How Far Will the Caravan Go?"]

[No 2, Feb 84 pp 100-118]

[Excerpts] The heartiest greeting in Svanetia is this:

"Napshiriv lajhodena, ho!"

That means "May your tribe increase." "Pishir" means "many" in Svan.

Whenever Svans who have moved out of the highlands come back to Svanetia, their local relatives, friends, and even near-acquaintances "gladden" their heart with the question "Vosha gezal jiri?", which means "How many children do you have?"

You can imagine the plight of any man who doesn't have a wife and family. But even those with a couple of children don't feel much at ease in the highlands, among their kinsmen and friends. Their spring vacation seems to lack something.

Gradually a feeling of inferiority is sensed in the family. It grows and becomes stronger: at parties, in conversations, and discussions they refuse to let up on these pampered "city dwellers," openly or in a roundabout manner scorning them for betraying the highlanders' traditions, for their inexcusably small families, for barrenness or impotence. The merciless and unforgiving highlands are not inclined to be indulgent or to see two sides to the question of family increase.

The result?

The result is that finally, perhaps, the kinsman from the valley, for the first time in his life, ponders his countrymen's admonishment deep in his heart and comes to the definite conclusion that the faith of his ancestors is most wise and durable. That faith proclaims: The greatest treasure on earth is children, your progeny!

Keleshbi Niguriani is one of the oldest men in Mestia. Age alone, of course, does not mean much: with the passing years a man should ripen in wisdom.

Only then is he appreciated and acknowledged in everyone's eyes. He should be a man of righteousness and family honor, and at the same time be the father of "about a dozen" children. And all of those children should be, if not famous, at least honest in their doings and constant. These are the things that are essential for recognition, honor, and appreciation, for the right to be called an elder.

Keleshbi Niguriani, a beaming man of over 80, is a "Moljgurage." That means he is a man of the church of Jgurag, the felt-capped patron deity St. George. And that means that there must not be even a hint of any unmanly, unworthy, petty, or base thought in his heart.

Well, a few years ago this kindly old man found time for me. We said the usual greetings and how-do-you-dos, and when we had had enough of that the old man slyly asked me how many children I had. On learning that I had two, he said reproachfully: "My son, you know the old saying 'Like father like son.' Has our ancestors' wisdom gone out of fashion so no one believes it? Has the dust of oblivion settled on the old ways and the admonitions of our forefathers?"

"It's tough in the city, Uncle Keleshbi, as you know..." I said, trying to justify myself and listing the various reasons.

"That's what my son Geronti, the pilot, says, but I don't believe it. Times have always been tough. When we were kids we often wished just for a crust of barley bread... Yes, I know, standards are higher these days, we are civilized now and a man can't live in the old way. But what about all those others who are multiplying just fine?"

The old man was right. Wishing for a crust of barley bread lasted almost until the 1960s in Svanetia. Young people of our generation remember very well the mournful refrain, "vobelai maalodi!" by which we lure larks into our snares and which most graphically expressed the little hunters' sadness and despair. The kids were really involved in something serious--hunting birds. It meant bad luck or good luck, coming home with something or empty-handed and empty-hearted, hungry and thirsty. The male lark wore a crest and was fairly large, the female was thin and small.

Today, probably, many do not understand the incredible joy and rapture of the lucky hunter when this splendidly crested bird (we ca'ed him 'zhukhi') got caught in his snare. Also incomprehensible, probably, is the good-hearted envy of the lucky one's playmates. A lark isn't much of a catch, to be sure, and you can imagine what it was like to snare a blackbird or a partridge.

We remembered, all right, oh how we remembered those skimpy days, wishing for larks and crusts of barley bread. Things were tough all over, despair and worry prevailed. Nevertheless...as the old saying goes, Where there's a will there's a way. The will to survive never faltered, it continued to beat strong and sure....

What has happened, then? What has happened today, when we find it difficult to recall those old times even for an instant? From the standpoint of

today's abundance, hunting for larks, scraping the snow on the riverbank and in the marshes in the early spring to clear a place to catch the hungry birds, the kids tromping around in all that snow and wet in rawhide sandals stuffed with straw and their mournful, sad calls luring the birds to the snare, playmates arguing and scuffling among themselves over who was attempting to lure whose birds to his own snare--all of this seems unbelievable now.

It is fortunate that our young people today can hardly imagine those times. Life has changed. You never even run across a barley field in the highlands these days. Nor does anyone sow lentils and oats. I doubt that anyone remembers the lark lure song. But that's just one side of the coin, unfortunately. Consider the consequences of our republic's remarkable metamorphosis in such vital "sectors" as demography and population, employment of our youth and the quality of their attitudes toward life. Is the present state of these vital social aspects in line with the pace of our country's social and political-economic advance?

"A man of our kind has no excuse in this matter," said Keleshbi. "Although a man might make excuses, there really is no excuse, just as there 's no justification for murder. In fact, it is the same as murder, the destruction and denial of ancestral traditions, of patriotic responsibility to our homeland and people, love for large families and the Georgian land. Large families and possession of land, after all, are blood kin.... God forbid that anyone should excuse impotence, else bindweed will choke the country. Bindweed is not much trouble in the fields; a sturdy farmer can roll up his sleeves and soon get rid of it. But if this weed of barrenness and death conquers the race of man, God help us!"

At first I thought it was the same old story, the way everyone kept saying "multiply!" I thought of it as the Georgians' inborn and shared concern. Even today I don't know of a single family in Svanetia where this matter is not discussed as seriously as, for example, getting the crops in, or whether the head of the household should go elsewhere to find work. In Svanetia, "lipshiraal"--family increase--was raised to the status of a cult. Felt-capped, grey-haired elders beseeched the god of fertility to make their families flourish--many children, many sons. And in Lendzheri they built a special church to pray for childless women. What role the church played in the matter of family increase is hard to say, but many still believe in this church's miraculous powers and there are always crowds of people on the grounds. There is a smell of incense in the air....

In any case, the very existence of the church indicates the high status of "lipshiraal" in the highlands, the people's attitude toward it, the place of esteem it held.

Indeed, Uncle Keleshbi spoke of the nation's affairs like a specialist in the field. Even famous demographers and economists might envy his calm and expansive commentary on the matter. Shrewd intuition prompted him to speak and shaped his world view. Just as the peasant, without knowing what processes took place in the earth, nevertheless deeply believed in fertilizers' beneficial effect on crop yields, Keleshbi and his fellow villagers believed

that the country's strength and welfare depended primarily on a large population, on lipshiraal. Nothing was said about quality; it was subsumed in quantity. In the highlands the social and public institutions constituted such a powerful and full-valued school for youth that it was superfluous to speak of their moral and ethical values. What this school mainly taught was manliness and love of labor, patriotism and bravery; the other details were inherited in the genes. All of this was enough to guarantee that society would be replenished by worthy generations.

That's the way it was from ancient times. It is true, as Uncle Keleshbi says, that civilization has gradually altered all of this, and in both directions--the positive and the negative. But this metamorphosis has been less noticeable in the mountains than in the valleys, at least until now. It is those who left the highlands to settle in the cities that have disrupted this harmony, the traditional flow of events. That's why the natives hereabouts act "annoyed" at their "pampered" countrymen.

And not just at them; they have always been just as wrathful toward their own local lazybones. First they would encourage the man, and if that didn't help, they would really get on his case. Finally the clan elders would assemble to confer and then choose one of the village girls for him. A wedding would take place soon after. That night, the families would place sticks of wood under the bridal bed and listen in. When the bed shook, fell from its props, and hit the floor, the family was signed and sealed, and from that moment on, nothing could wreck it except a disaster.

Indeed, there were two things that were unforgiveable in Svanetia--neglect of the crops, and failure to start a family, which was considered a disgrace to the clan as well as the young man himself. For this reason, the clan itself was anxious not to allow such a thing in its midst. What is the origin of the "cult of children," so to speak, in the highlands? Why, in general, this unequalled pursuit of population increase? Was it an instinctive phenomenon, based on simple temperament? Or did it somehow reflect a thoughtfulness and concern for the strength and durability of their forefathers' heritage? I tried to bring up the subject in a roundabout way:

"Uncle Keleshbi, tell me about the olden days," I asked the old man.

"They say that at one time there was just as much of Svanetia on the other side of the Caucasus as there is on this side now. In other words, Georgia extended to the north as well."

"What happened after that, Uncle Keleshbi?"

"Then everything was turned upside down. Invaders of a thousand kind flooded into the area and eventually squeezed our people out, forced them to come here; some of our people remained and were assimilated. All of this took place long ago, for the Caucasus represented a kind of haven and place of respite for all kinds of tribes. Some of them drifted this way by chance, some by design.... The whole north slope of the Caucasus is still settled by people like us. For example the Gekiyevs--actually, the Gegias--are descendants of the Svans. It's the same with the Ebzevs and the Kuliyevs

(Kuliaanis), and Argvlianis. And then there's all those towers and abandoned villages just like ours, I've seen them many times with my own eyes. That's what happened."

The old man knew everything. Place names, toponymic materials, and other historical records all confirmed the existence of this populous principality on Georgia's periphery. Even the research works and dissertations of scholars over on that side have made believable the reality of history's reverses. The Greek historian and geographer Strabo's well-known statements become more convincing, powerful, and meaningful in light of this information. A country spread over that much territory might indeed be able to place a 200,000-man army on the field of battle. A 300-man council would probably be justified in such a context.

Could this striving and remarkable urge to procreate, this tradition of large families, merely reflect an old inertia, or does it stem from the local people's subconscious desire to recover and make up for what was lost? When I brought up the subject, Keleshbi answered calmly:

"Maybe that's it, who knows. I have also heard that over in the Kodori Valley, which we call Dali Svanetia, also along the Black Sea coast, the Mismianis used to live; they were supposed to be related to us.

"Now in Abkhazian Svanetia, or as we call it, the Land of Dali, there are enough of our people to make a good-sized rayon. Add to them the Svans that have settled in Mingrelia and, well, we'd have just about as big a Svanetia as we used to...."

But, as the saying goes, seeing with your own eyes is better than just hearing about it. I decided to study the situation on the spot. For the Svans living there, Abkhazia really has turned out to be a "nest" for large families. Let me take this opportunity to introduce some of them to the general public. Large families in Gudauta Rayon include those of Dariko and Evgeni Ratiani, Gerasime and Dodosi Nizharadze, Malaki Charkviani, Ilia and Divol Gasviani, Varlam and Ketevan Gvachliani, Mirian and Sasha Dzhokhadze, Ipolite and Ivliite Gasviani, Platon and Tamar Gasviani, Vladimer and Ripsime Margvelani, Nata and Besarion Margvelani, Ilarion and Vasasi Gamkrelidze, Aleksandre and Tsitsi Naveriani, Lazare and Babutsa Gasviani and many others.... All of them have between 6 and 10 children. Just as many large families are found in abundance in Dali Abkhazia, especially in the villages of the Azhara Selsoviet--Chini, Lata, Chkhalta, Azhara, Gentsvishi, Sakeni, and other villages. I'll mention just a few: Valiko Zurabiani (10 children), Zosime and Tamar Mikiani (11), Grisha and Gulchina Vibliani (11), Sharden and Patsiko Margvelani (12), Mushni and Natela Pakeliani (10), and others. We also find many large Svan families in other rayons and villages of Abkhazia--Omarishari, Merkheuli, Tsebelda, Machara, Ganakhleba, Pshapi, Dranda, Gulripshi, and in the cities of Sukhumi, Gagra, Gali, and elsewhere....

"What about the young people? How do they look upon their elders' example? Do they no longer care about raising 'soccer teams'?" I asked my hosts Kako

Gasviani, a local teacher, and Valerian Dzhachvliani, the conductor of Sukhumi's Lile Vocal Ensemble.

Kako answered:

"The young people, God willing, will follow in their fathers' footsteps. Why should they deviate from that path? Quite the contrary...."

"What do you consider to be the main factor in large families, besides ancestral beliefs?" Valerian Dzhachvliani answered this query as follows:

"Good-neighborly relations from ancient times between the Abkhazians and Svans living here, of course, something that is sensed everywhere and in everything. Consider, for example, our Lile Ensemble. Doesn't that fact speak for itself?"

"Incidentally," said Kako, "the Lile group consists of promising young people. The small reputation the group has now by no means reflects its potential. And since the subject has come up, I'd like to add that more attention to popularizing the ensemble in the Georgian press, radio and television couldn't hurt."

Indeed, the strength of the family is a most sacred concept to the Svans. And it's a good thing that this view extends to the lowlands as well. This is well-attested by the strange and at the same time pleasant fact that the Mestia and Lentekhi rayon ZAGS [Civil Registry Offices] have yet to record a divorce. Nor have any families broken up in what we might call the "third rayon," Abkhazian Svanetia. The marriage counselors [mediatory] have a saying: Towers may crumble, but Svan families--never! Even in the cities such occasions are rare, and then only in cases of mixed marriages, which are not so rare any more.

It is indeed astonishing that today, when a divorce epidemic has spread over the world, and even our country has not escaped unscathed--in our republic a substantial percentage of 1-year marriages (14 to 17 percent) break up--in the Inguri, Tskhenistskali, and Kodori valleys family relations still continue in the old customary Georgian mode. Call it what you want, old-fashioned or backward, but man and wife here, as the Svan saying has it, still "grow old together like stone and mortar."

Incidentally, how do things stand in this regard in the USSR as a whole? High divorce rates are especially characteristic of the urbanized centers, the large cities, including especially Moscow and Riga. The situation is somewhat better in Azerbaijan and Armenia, where, according to statistics published in NEDELYA, "there are only 10 divorces for every 100 marriages," and this figure has been stable over a period of years; there is no growth trend as in other regions and cities.

Let us turn again to the question of "large families." As in Abkhazian Svanetia, we find many of them in other Georgian cities and towns where Svans

have settled relatively recently as a result of random migration. Consider such Mingrelian villages and cities as Chuburkhindzhi, Zemo and Kvemo Etseri, Zemo and Kvemo Lia, and Zugdidi, Imeretia's Tskaltubo Rayon and Kutaisi, Guria's Makharadze Rayon, Tbilisi's Lilo and Krtsanisi districts, Telavi Rayon's Kakhipari, and others....

Let me list a number of large families in Mestia and Lentekhi rayons. There's Guram Khardziani's famous family in Kala--14 children! There's Matsgi Goshuani's family of 10 children in Tskhumari, Samson and Agati Vibliani's family of 10 children in Chuberi, Surat and Dublat Chkhvimiani's family of 10 in Chuberi, Chope Shukvani's six boys and 24 grandchildren, and many others....

In Lentekhi Rayon there is Kosta and Verichka Gabiani's family of 10 children, Sozar and Vati Chelidze's family of eight, Vasil and Mariam Avaliani's family of nine, and Mirian Khabuliani's family of 10 in Mutsvidi.

Samson and Aneta Dzhanhoteli of Chikhareshi have 10 children. Samson is a sovkhos worker, while Aneta is a housewife. In social and economic terms you couldn't classify their large family as being very well off--especially when you consider Svanetia's difficult conditions, low-income farms, and relatively low pay. In this context, it is interesting to examine the educational level and social and public status of members of this family. Especially in view of the widely held opinion today that having a large family is a factor that makes it difficult to give the children an education. Let's take them in order: Zhinver Dzhanhoteli, the eldest, graduated from the Riga Agricultural Institute, got married in Kutaisi, and is working there in her profession. Dazmiri is a VUZ student. Shura graduated from the Dzhikhaishi technicum and got married there. Venera graduated from the Tbilisi Finance Technicum, got married and lives in Telavi. Valodia graduated from the Tbilisi Medical Institute and then returned, by assignment, to his home village, where he is working now as a doctor. Daredzhan is taking correspondence courses in the Zooveterinarian Institute while working as a milkmaid on the Chikhareshi Sovkhoz. In 1982 she was awarded a state prize for excellent work indicators. Nargiza is a student in Tbilisi State University's Law Faculty. Makvala is a student in the university's Economics Faculty.

Now let's take a look at Eristo and Natasha Dzhanhoteli's family of eight:

Vazha graduated from the Tbilisi Agricultural Institute and is chairman of the Chikhareshi Selsoviet. Dzhanber graduated from the trade technicum and is working in his field in his home village. Otar graduated from the Agricultural Institute and is working in his specialty in Tbilisi. Adilar, a secondary school graduate, is working on the Chikhareshi Sovkhoz. Soso works on the same farm. Lela is a VUZ student. Potola is a student in the Kutaisi Trade School. Gusein is a farm worker.

That's the approximate educational pattern for families with many children in rural districts. It doesn't look bad at all, as we see. I would say, in fact, that it looks great. Most important, it looks industrious, and it really speaks volumes against the background of the merely apparent industriousness of a substantial portion of today's youth. All 16 children in two

families are engaged in useful social labor, not one of them has gone astray or given up on life.

Mother, father, and children, like mountain climbers, are bound together by strong ropes of love for one another and support in times of trouble. They are united by their duty to share interests and honor, their sense of cherished worth.

They travel along life's highway, uncomplaining, not roistering in restaurants, plodding along together, overcoming numerous obstacles by the sweat of their brow, vigor and effort making their life easier, redoubling their energy, filling them with hope.... The great Ilia spoke once of this vigor, considering it to be the source of vital power, vigor which cures all sickness in man and which, unfortunately, we so lack....

So some are VUZ graduates, others are students, still others are farm workers. In the final analysis, every one is a true specialist in his field. Probably not so many students are essential, not all young people can enter VUZes, nor should they. Perhaps we have more than we need, because some of the army of students are what we call "mama's boys," going to school just through inertia. These mama's boys, who don't care all that much about their country, have unfortunately proliferated in recent times both in the cities and the villages, not like these students who have come from the fields and factories, fired with the urge to live with the earth as their honored ancestors did, dreaming of settling down and raising a family, a factor that is so vital to the nation's survival and progress....

It is wrong, therefore, to claim that having many children is the enemy of culture and education, as many keep insisting on the grounds that quality is more important than quantity, intensiveness more important than extensiveness. It depends on what they mean by culture and education, intensiveness and quality. Do they mean education and culture as an end in themselves? The naive and stupid idler is one to be scorned, if you ask me, especially the person who does nothing and is good for nothing, who is educated and knowledgeable but lazy and addicted to base emotions.

It needs to be said once more that quality and intensiveness are all very well, but always in conjunction with quantity and extensiveness, for quality is the fruit of quantity.... We will discuss this later. Now let's turn again to the theme of large families. I was told that there are 56 mothers of large families in Lentekhi Rayon alone. They are raising anywhere from 7, 10, to 14 children each. All of this imposes special urgency on the necessity of activating incentive measures in order that the phenomenon of large families may acquire universal significance and not turn out to be just an occasional, short-lived bonfire on the part of a few.

The embers must be fanned until the flames spread in every direction, as our ancestors dreamed, from Derbent to Nikopsia, to the East and to the West, so that their light and reflected glory reach everywhere....

This is the task of today, and in the future, like a major highway, it will undoubtedly bring down the dilapidated structures of many an outworn public

notion, sacrificing them to its long-range ends. The nation's future main-line requires broad scope. And large families constitute the roadbed of this highway.

With regard to bringing down the dilapidated structures of prevailing but outworn ideas about this sphere, one thing can be said right now: since large families have declined catastrophically, and the phenomenon itself has become a rarity, and one might say that the "extensive roof" is sagging, an appropriate corrective must be made in the actual definition of the term "family with many children."

Benefits of all kinds to such families (and they have become substantial in recent years--compare, for example, the 8 rubles now established for each child up to the age of 8 in low-income families, with the aid given to such families in the 1950s and 1960s, mere kopeks--and the progress that has been made becomes very clear) ought to be given starting with the third child, because the third child, for some reason, is the magic threshold whose crossing represents young mothers' Achilles' heel. We need to start right now to work out moral-psychological and economically differentiated incentives to overcome this phenomenon, in order to finally melt the ice of this demographic apathy among that portion of the population and do away with bourgeois-philistine, egocentric attitudes toward procreation. In any case, having a great many mid-sized families--those with three or four children--is better than having just a few rare big families. It would be much better, of course, if those pleasant exceptions were to be retained along with the new gains. That's how they attained substantial gains in DeGaulle's France and in the GDR, where phenomenal results were accomplished in rebuilding populations thinned out by war. Now the problem there is considered essentially solved, whereas it usually takes an average of at least 100 years to correct the negative demographic intervals caused by war.

Let's go to Svanetia again.

What are the specific characteristics of large families here?

First of all, the potential for accommodating population in the Inguri and Tskhenistskali basins is quite restricted. On the average it comes to between 18,000 and 20,000. This is almost the exact number of people still living in the two rayons. So where is the excess population going? The question has already been answered--it is flowing from the slopes of the mountains into the valleys, into the above-mentioned neighboring rayons and the cities. In this way, Svanetia is just like a magical pair of communicating vessels: since the rocky hillsides and gorges cannot sustain any more people, the surplus population naturally and easily flows into the valleys.

For years this process took place at random, and it had little effect on our national, economic, and demographic troubles. This has been stated many times before, and I want to repeat it now. Indeed, having at our disposal the economically underdeveloped Dzhavakheti Plateau and the boundless spaces of Bogdanovka, Akhalkalaki, Dmanisi, Bolnisi, and other rayons, and suffering

as we do from a manpower shortage and a deficiency of labor resources, for us to fail to look properly to the random flow of surplus population from this God-given vessel, to fail to direct it and make systematic use of it for our needs, is truly nothing less than negligence, unforgivable negligence. Is there any justification for Svan families coming down to settle in such crowded districts as Lilo and Krtsanisi in Gardabani Rayon, where there's hardly room for a mouse to turn around, jammed right up against Tbilisi? And then there is the matter of the abolition of Svanetia's colorful and bustling village of Khaishi because of the construction of the GES there. Nothing has been done about finding a place for the village's population to resettle. Since the village is being abandoned for the sake of everyone's shared interests, by law the people uprooted from their native village have the right to choose where they want to live instead. Most of Khaishi's villagers have said they want to move to Abkhazian territory, which is nearby and familiar, but the issue has yet to be settled. This despite the fact that some 10 years ago all kinds of foreigners from the Far East and elsewhere came here to settle of their own volition and not for any particular objective reasons.

There are many other people in Svanetia who want to move elsewhere to live, mainly families with many children. In Svanetia, where fields, hayfields and forests, and even pastures have been hereditary lands for centuries, as mentioned above, families with many children don't have much room. The practice of leaving the old Svanetian homestead and forming separate families has long since ended. Other lands that could be developed, if any, and tracts relatively unusable for farming, have already been allotted, so that new generations face a completely unpromising prospect in regard to having a place to live or farm. Such were the complaints I heard in Svanetia from the Palianis, Gablianis, and Khergianis. They asked me to help them arrange for settlement in the valleys. They expressed a preference for the Kodori Valley, nearby lands in Abkhazian Svanetia, and Black Sea coastal areas near relatives that have settled there. As for Eastern Georgia, they preferred Marneuli Rayon, in particular the Madneuli and Giganti vicinity, where they said new families are settling now....

The motive each of them gave was what we mentioned above--the lack of a place to live and farm. In the crowded villages everything has been parceled out and taken possession of. Moreover, where are the new jobs going to come from? "We have jobs, to be sure, but how about our children? What are they going to do when they grow up? It's true that up to now they have been helping us on the family farm, but what will they do after graduating from school? What useful work will they be able to get involved in?

"Going up to the North Caucasus and Russia to find work, or to Georgia's low-land valleys, has never benefitted anyone or brought happiness. Even when young persons don't go astray, we haven't seen it do them any good! Quite the contrary: they get used to wandering around, just having fun, some of them get so they can't stand to stay home and have to get away.... Too many of them have left us, scattered, and remain in the cities of Russia...."

Indeed there have been many such in Svanetia, and not only here either, those who have escaped their confines and sought the broad horizons of the North,

taken a deep breath, fallen into temptation, and become degenerated and transformed by the broad scope of opportunities and liberation from traditional Georgian highland responsibility. Soon they have forever turned their backs on their homes and settled in foreign [i.e., non-Georgian], areas. They have disappeared from sight. Some of them have just about forgotten the Svan language and very seldom "drop in to pay a visit" on their family.

Some went to foreign [non-Georgian] cities during military service and stayed there.... How heartbreaking this has been for their parents (to have a son and never see him), and not just for the parents alone, of course, but for all of us. You need to have your offspring, your flesh-and-blood, nearby, within reach of voice and sight, you need to be able to count on them in happiness and sorrow....

The worst thing is when a letter or a telegram comes from a foreign city telling of bad news, and the unfortunate son has already become as foreign as the city, in the local people's eyes, and some of them hardly remember any more who or what he was. Then the worried relatives, long since abandoned by that ill-fated one, set out on the long journey to find out what they can, to help him out or--God help us!--all too often to bring his body back after something terrible has happened...something terrible and senseless...no progeny to gladden the heart and inherit the ancestral hearth, to grow up speaking Georgian and Svan, to acquire our character.... The poor parents, by God forsaken, heart-broken and waiting, their life devoid of meaning. The people repeat the old proverbs "Quails do not nest in trees" and "Never take a foreign woman to wife," but it is too late.

To avoid a repetition of this kind of senseless scattering, the resettlement of surplus population in other regions should be balanced, well-considered, and given a scientific basis, at least in the future. A special department, some kind of flexible organization should be created to keep better track of these matters on a republic-wide basis and regularly inform the public on how things stand so that people won't have to guess and blindly follow their hunches on intuition alone. Especially now, when the Georgian population is declining so much in different regions and undesirable disproportions are forming in a number of rayons, what task could be more pleasant than redistributing the surplus population that we have? Recall again the vast plains of southern Georgia, just waiting for the working man's tender and familiar touch. The flow of people from the Adjarian highlands, of course, is very beneficial in this regard, but it doesn't appear to be enough....

This mournful discussion, unfortunately, is more than mere emotional, melancholy muttering or ostentatious beating of the breast. These bleak figures and facts are worrisome.

In the context of the current campaign to revive Georgia's highlands, a deplorable situation has developed in Kazbegi Rayon (next to Khevsuretia), where the population has declined catastrophically. The phenomenon is very deceptive and subtle. The annual population increase there is only 1.9 per thousand--yet the optimum level to maintain a stable population is 7 to 10 per thousand! Compare that to Bolnisi, where the population increase is 24

per thousand, Bogdanovka (19), Akhalkalaki (18), and Gardabani (17). The rate in Rustavi is 14, owing to the concentration of young people of marriageable age in that industrial city. The population is growing at the rate of 12 in Gori, 7 in Zugdidi, 3.4 in Makharadze, and 10 in Lagodekhi. Up to this point the mercury in the demographic "thermometer" has been on the plus side; now it begins to plummet--population growth rates in Georgia's western highlands have fallen so sharply they make you shudder. In Tsageri, that bounteous district, the annual population "growth rate" is a -4. The same thing is true of Oni Rayon. In Ambrolauri it stands at -10!

Is any commentary needed?

Now let's compare these figures with those of our neighboring republics. As far as that goes, the growth rates in Georgian rayons populated by Azerbaijanis and Armenians, as we saw above, never fall below 24, 19, 18, and 17. And in Azerbaijan itself the population growth rate, according to 1956 statistics, was an annual 36 per thousand! The figure has declined somewhat now, to be sure, but not by much. Thanks to this high growth rate, Azerbaijan's population had grown by 33 percent in 11 years by 1970. Remember Shirali Baba Muslimov, whose family numbers 250 souls. Armenia, also, has a much higher growth rate than we do: in 1960 the annual rate was 33 per thousand. That was a time of intensive regathering of Armenian repatriates as well as Armenians who had settled in other cities of the USSR. The rate has declined now, to an average of 18.1. Yet the corresponding rate in our republic is only 8.5 to 9.5! And we must assume that even that is owing to the higher growth rate of the non-Georgian-speaking population.

In other words, these figures--8.5 to 9.6--are more illusory than real as far as Georgians are concerned. They are illusory inasmuch as the population in Georgia is regional in character and, except for the Svanetian and Adjarian highlands, Georgian population growth patterns are far from encouraging.

Except for the Svanetian and Adjarian highlands....

But without solid argumentation, any discussion lacks convincingness and validity. Let us, therefore, turn to the Zhordania Scientific-Research Institute for Human Reproductive Functions, which is doing serious scientific research into matters of the republic's population. I had a conversation regarding population growth in Svanetia with candidates of medicine Merab Nebieridze and Tamaz Kereselidze, who are institute deputy directors for science and treatment, psychologist Zaza Khoshtaria, and others....

Here is a brief interview I had with Tengiz Nizharadze, head of the institute's Sociological-Demographic Laboratory.

"My dear Tengiz, what can you tell us about the demographic situation in Svanetia?"

"Svanetia is a kind of magical world for members of our expedition, a place where a man can enjoy himself.... There is the enchanting scenery, of course, and in this specific case our good mood is also determined by the

relatively high birth rate--28.4 per thousand! The 1978 data show a natural increase of 19.8 per thousand, twice the average rate for the republic as a whole and three times or more the rate in some rayons."

"Is the reproductive pattern in Svanetia distinguished in any particular way?"

"Families there are remarkably stable. You don't generally encounter divorces. The abortion rate is low. The local inhabitants' patriotic attitude toward the nation's population growth encourages me to think that in the future the low abortion rate will decline even further.... But it will take more agitation work on our part.

"One specific feature is the Svans' healthy social and community environment, characterized by high human ideals and spiritual qualities--a remarkably vital school for forming young people into full-fledged citizens. Large families are one thing, as you know, the results are another. Svanetia is distinguished by the fact that births and upbringing are harmoniously intertwined. This is a very important factor."

"So your department's attitude toward Svanetia must be pretty favorable...."

"Yes, but there's an unfortunate side to it. You've probably guessed what I mean. It's the demographer's eternal worry--the deserted and dying villages around Svanetia, the emptiness and abandoned fields, paths that have disappeared in places...."

Tengiz was right. Large numbers, by themselves, meant nothing without a proper educational mechanism backing them up. The fact is, even if both of the above-mentioned factors are maintained at the desired level it won't help the diminishing regions if we keep storing the harvest in one granary, so to speak: for some time now the republic has resembled a tadpole, and the "Tbilisization" of Georgia, unfortunately, continues.

Clearly, national-demographic policies depend fundamentally on the three factors cited above, and they require an integrated approach on our part.

Incidentally, we are not the only ones threatened by the sickness and disease of low population growth; the large peoples are too. Just a few years ago the reactionary British press also noted the phenomenon. They pointed out the Russian people's low birth rate and consequent low population increase. And they unequivocally predicted unfortunate prospects for the Russians.

It was partly true. No one doubted the low birth rate. There was quite an exchange of ideas about these matters in our press at the time. Demographers, economists, sociologists, writers, intellectuals, workers, housewives, and people from all walks of life joined in the debate in LITERATURNAYA GAZETA, and it gradually became a national issue.

The sole purpose was to determine how to combat the trend toward a declining population, how to avoid an anticipated acute shortage of manpower, and how to bring the reproductive process up to the desired level and keep it there.

The starting point for attaining the goal in each case was to free women and mothers from social labor and employ them in the home, primarily raising children. The level of women's economic and material incentive was to be determined on the basis of number of children. In that case, naturally, children's institutions subsidized by the state--nurseries and kindergartens, extended-day groups, various kinds of aid to children and mothers of small children, and sick leave--would be abolished, thus releasing substantial sums which would cover the amount of wages allocated for the contingent of women "dismissed" from the factories and offices. According to calculations by the demographer Vermishev, who conducted an economic experiment on this problem in one of Yerevan's rayons, the state would actually profit by releasing women from social-sector production.

But the main importance of the idea was not its economic effect, as that aspect was not the point at issue. The main point of implementing this policy was to raise the birth rate, boost the natural increase level, correct the demographic situation, and attain the maximum intensive-extensive yield in terms of population. The intensive factor was to be provided by the mother's active, daily, constant parental influence on the child, shaping his civic responsibility and modern, humanistic world view, his moral credo and spiritual harmony. The extensive factor would come from the woman's having more free time....

In addition to the economic effect, therefore (if we go by Vermishev's calculations), 15 years later we would obtain an unbelievable return in purely human terms--the ranks of our society would be replenished by courteous, educated, labor-loving, spiritually pure young people; generation would follow generation, and many of the country's most worrisome problems (idleness, public order, labor discipline, crimes, and so on) would solve themselves.

Indeed, how can you compare the personal traits of a child brought up in the home, with his mother, in a family situation, with those of a child foisted upon--let's be frank--outsiders, babysitters and bored teachers who, unfortunately, are not always all that well-intentioned.

Despite relatively mature public opinion and the selfless desire of participants in the debate somehow to alleviate women's rather heavy burden--the struggle "both on the home front and outside," running a home, bringing up the children, and working in the social sector--and at the same time do something about the demographic situation, a few emancipated representatives of the women's camp got their back up: "You can just keep your benefits and considerations. Now that we have achieved equality with men and can look them in the eye, now that we have flown in space, you want to drag us back from where we've come to and put us in slavery, curtail the rights we have won," and this and that. How well I remember the time when one old maid scolded everyone who was speaking in favor of alleviating womankind's lot.

Well, what can you do. A tongue has no bones, as the saying goes. But who had any intention of a "return to slavery" or "deprivation of rights"?

In any case, since social benefits and gains belong to everyone according to democratic principles, the diametrically opposed opinions of the advocates of emancipation were of course taken into consideration.

But the failure to implement a demographic revolution in the country was basically due to other causes--in particular, the generally tense political-economic and social situation in the world: everywhere around, preparations for war were under way, and the military machine was sapping the strength of the world's peoples.

Considering our own bitter experience, our state could not afford to gaze idly upon events from afar and, naturally, under such complicated circumstances it would have been very risky to implement an all-out demographic-sociological experiment.

As for the content of the debate itself, however, one flaw in it was that no one raised the issue of the principle of regional differentiation in implementing a state demographic reform, application of which would have served the purpose of averaging out the population in the country. Such differentiation would have been logical: where the dynamics of population replacement were high anyway, additional incentives would be less justified than in the case of such declining regions as Siberia, the Russian Nonchernozem Zone, the Baltic republics, Belorussia, the Ukraine, and other small peoples--including the inhabitants of our republic--with regard to population statistics. This would constitute the same kind of practical and effective measure in terms of demographic importance to the state as the earlier introduction of higher wages in the country's northern and mountainous zones.

With regard to aid for families with many children, let us recall here a 1703 document as published by Levan Sanikidze in LITERATURULI SAKARTVELO:

"Families with many children are not to be taxed, neither corn-rent, wine, grain, neither quarters, clothing, nor mount; let nothing impose on their gate save the sun and the rain...."

Nicely put indeed. But asking seriously for all of this to be done overnight in our vast country, or even in Georgia, is unrealistic to say the least, because of the circumstances noted above and many others as well. In recent times the government has done a great deal to alleviate the burden on mothers with many children, and of course these forms must be improved and made more effective; work is being done along these lines. Nevertheless, as we have stated above, in our opinion the remedy is to release women and mothers from the social-sector burden. The universality of this phenomenon is reflected in the fact that in a short time it would make it possible to gradually cleanse our society of its accumulated moral-ethical and spiritual dross and harmful dregs, a goal which has always constituted a major criterion of a socialist-democratic society.

But until that comes about, we must make maximum use of what we already have, what has already been done along these lines, and add to it our own moral and ethical capabilities, to say nothing of forms of economic and material-individual aid and help, requiring no government decrees and depending entirely on the civic credo, convictions, and personal enthusiasm of every one of us. It's simply amazing. What if those among us who bury coins in the ground and own golden hens and chicks were to regain once more the old Georgian sense of obligation to help widows and orphans, the needy, the parents of many children? As for moral, psychological, and personal aid to mothers of many children (or fathers too, if you will), would it be so difficult, assuming the character of the work permits it, for a manager, let's say, a minister, a trust chief, section head, newspaper or journal editor, store director, or what have you, to look the other way when the mother or father of a family with many children comes in late occasionally, or to find some additional internal reserves to help them, to allot appropriate benefits in getting an apartment or acquiring various cultural and domestic items, to praise them at meetings or other events for setting a good example as parents of many children? The practice of raising many children should be elevated to the rank of a service to the nation. So what's stopping us?

There, that would be true patriotism today.

But stirring up a blizzard of theory about all this is not enough! It's time to proceed from words to deeds. Like the Japanese: when they run out of fish, they don't call a meeting--they put out to sea....

It's time we put out to sea!

And how!

As we bemoan our own small numbers, of course, we must not lose sight of the intensive factor, the qualitative indicators of our republic's population. Quite apart from the situation in the cities, we can hardly be encouraged by the fact that in the countryside, in the rayons, even in regions far from the urban centers, where the negative impact of modern civilization should by rights be less noticeable, the social industriousness and civic-social consciousness of our young people (and not just them either) are very low indeed, sometimes abnormal. I am referring to some young people's spiritual-moral atrophy, their listless attitude toward life, their doubtful civic credo and generally lowered sense of responsibility, their casual attitude toward such phenomena as work, an honest life, and thinking about a home and children.... Can it be that something much like the hippie mania that has spread all over the capitalist world has also taken root in some categories of our young people? Keep in mind that in essence this phenomenon was the same everywhere in the capitalist world, but it took on a particular coloration in each country.

What phenomenon are we dealing with in our own case? How are we to explain a situation in which some children of well-to-do families, lacking neither money, time, nor anything else of importance, exchange a carefree existence

for burglary and murder, get drunk and hang around, play dice, make a life of thievery their ideal and prefer jail to liberty?

So much for those young people who have slipped out from under the skirts of high-living and eternally secure, powerful protectors. But, as has been mentioned, neither have the children of average or relatively less well-to-do families shunned the unworthy path, bumming around, often turning their back on honest labor and joining the parasites' camp--in this day and age, when no one starves to death if he will but bestir himself.

We are getting more and more of these "idle fields...." But before turning to the statistics on these "idle fields," I should like to focus attention on a particular matter. Earlier I mentioned the hippie movement and a variety or analogy of it, and justice demands that we point out some of the causes of this phenomenon. It is easy to assert but more difficult to investigate and record these causes. Especially since this complex phenomenon cannot have a single unequivocal basis. Nevertheless, some of the more important aspects can be pointed out. As we know, hippie mania grows out of young people's disillusionment, the decline of moral-ethical values in the capitalist world, lack of prospects, the individual's despair and helplessness. Many other causes, of course, including extravagant politicians' and businessmen's misanthropic, utilitarian ideology, have fostered its growth. Whole armies of fairly well-educated young people, with their extreme nihilism, their rejection of elitist values, and their cynical attitudes, have declared war against these imposed, omnidestructive violent acts and in the meantime have themselves sunk so deep into the vortex of immorality that they can't get out. That's why they have ended up wandering over the capitalist world's meridians in such an inglorious and fruitless manner.

So there is a reason for hippie mania; it has its causes as a phenomenon. We must seek its roots in the violent nature of the capitalist world.

What is the situation in this regard in our reality, where the very concept of violence has been abolished? Where there is no organic soil for such phenomena, the root cause is difficult to find. So if we acknowledge that some of our young people have given everything up--and that's what we must do, for otherwise we are doing ourselves a disservice--how are we to explain these root causes? There was a time when some people were fighting the stalks while concealing the roots, the soil, the foundation--forgetting (and asking others to forget) the existence of this foundation. Naturally, their efforts proved to be nothing but window dressing. Could the phenomenon have arisen out of just this sort of hide-and-seek all those years in the sphere of ideology and indoctrination? A decade of one-sided, biased approaches to the problem and the superficial evaluation of events weakened public vigilance, which created the deceptive illusion of "a republic running like a clock" and of excellent social prosperity, blunted our vigilance and led society to the brink. This came to light recently, after the republic's leadership began to call things by their right names, took up arms against formalism in the sphere of indoctrination, window dressing, and superficiality in every sector of our national economy, laid bare the roots of the phenomenon, and inspired people to concerted action.

To be sure, it was a little too late to calm troubled waters, but the attempt itself meant a good deal. To stand up for right and honor, and to fight to preserve them, inspires people with hope and faith in the future. This is probably the greatest gain of our society. Everything good is founded on faith. The peasant--and not just the peasant but everyone on earth--lives for faith and hope....

Against the background of this shared faith, the spiritual and moral-ethical metamorphosis of some of our young people is painfully felt. Where does it come from, anyway? From nihilism? From despair? From devaluation of moral values? And indeed we have to think that these young people encountered the basis of all this right here.

It takes many years to prepare the soil for spiritual degradation, just as it takes a pear tree many years to bear fruit: after years of nothing, one fine day it puts forth so abundantly that you have to blink your eyes and exclaim, "Where did it come from?" This category in the same way, unfortunately, has also put forth abundantly--the fruit of evil--and the root of this phenomenon must be sought in the depths of years past. Now, it is true, the branches are being pruned back, but the edge of the ax has yet to reach the roots, and they are still very strong....

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[Text] A friend and colleague of mine recently told me something sad about his native village. Actually, the matter came up because of a "sly" question I asked him: "What do you guys think you're doing, producing so much?" I asked him humorously. "In Svanetia, the farms are rather poor, and earnings, of course, are not high. I don't know if peasants sell their household potatoes to the state, but I've never seen anyone who got rich on potatoes," I said.

He agreed. "Boy, have our people got money. Tangerines, citrus, tea--everything turns into money, wealth. The people build houses, buy cars, and then--" He hesitated.

"Yes, and then?" I pursued, full of curiosity. "Tell me about it."

He didn't conceal anything. It seemed, in fact, that the matter troubled him and he was even glad to talk about it with someone who cared. After a pause he let it all out:

"Then, my friend, things go to pot. There are some people who, once they have everything they need, start craving more and more. They make a hobby of attaining the unattainable, their desire is to fulfill a thousand wishes. Often this game turns into immorality.

"'Keeping up with the Joneses'--lots of people want to get rich. They're not satisfied with medium status; they want to pile up possessions. They see money as being everything, an easy life, a happy future for their children.

"Like the poet's longing for sweet-tempered old men, in our generation--if it ever reaches old age--it will be difficult to find a good-hearted old man.... This kind of dissipation is becoming part of their character, their mentality, you can see it in their face--it has lost its customary profile, courtliness, calm, and freedom from worry; it begins to reflect a kind of cunning, an animal restlessness and predatory greed. Well then, where are the good-hearted, grey-haired old men to come from? Look, if some among this category were given less opportunity in all sectors and the moral blockade mounted against them in recent times were more vigorous, then everyone would try to build up moral-ethical capital, they would know that there is no other way.

"Some people, witnessing all this, have proved to lack the necessary will and have thrown away their conscience. Others stand apathetically and watch those guys' activities from afar, for they can't handle the increased fees and 'assessments' these propertied men have levied on getting ahead.... Sure, kinship means taking someone's side, loyalty. But don't think this is the old kind of loyalty, where you offered what you had for consolation or congratulations.

"Now it's a rat race. A distant acquaintance with lots of money can steal away your kinsmen in a second. He brings so much that your gift looks puny beside it. Then someone else brings something, the competition is on, everyone in the village is saying, 'What a generous man he is!' And saying that about him, they say the opposite about you. So soon you get the reputation of being tight-fisted, a 'skinflint.' Nobody likes a man like that. Once you're in that kind of situation, you probably won't get promoted even if you deserve it, and no one, of course, is going to speak well of you. And so on and so forth.... You'll stay that way until someone higher up helps you....

"Relatives aside, even your children may turn on you as they begin to sense the cool treatment, neglect, isolation, and lack of prosperity. And if they start losing their respect, they may give in to the temptation to nag you: 'Everybody else is making a pile, what the hell is wrong with us?'

"That's the biggest disaster--when children turn against their parents. Fortunately, however, I think that happens rarely. A lot of them may talk that way, but in the long run reason wins out. It's hard for that kind of young people to be led astray, at least those who come from honorable families.

"Eventually what belongs to Monomachus is rendered unto him, that which is Caesar's is rendered unto him. The wind of life begins to blow toward righteousness and luck smiles on him who has been in the shadow.... God grant that it may always be so, or life will lose all meaning....

"It has to be stated, of course, that an unbelievable amount has been done these past 10 years or so to strengthen the honest working man's life-giving faith, and this recovery of faith in goodness is, I believe, our society's most precious treasure.

"I would call it a treasure beyond man's making."

"If they were to ask you now to name a farm director or kolkhoz chairman," I asked my friend, "who would you nominate?"

He answered:

"All kinds of people. There are plenty of them in our rayon's highlands and lowlands alike, and God grant there always will be...." Despite the optimistic finale of what my colleague said, he seemed very worried to me.

Indeed, a lot of people have forgotten the wisdom of the Georgian proverb: "What the wind brings the wind can take away again." Unearned bread never did anyone any good. In fact, there seems to be some magical significance in that saying--it is the rare man for whom unearned bread does not turn sour. Nature or justice somehow exacts retribution. There are plenty of examples of this, so characteristic of our life that we don't have to go far. Consider some hooligan, for example, who has been convicted countless times and protected each time by powerful parents and uncles. Let's say this mama's boy, this rude and arrogant parasite, stabs some citizen he does not know at the bus stop ("Hey, he wouldn't give me a cigarette"). Let's say this citizen, this innocent victim of a cowardly hooligan's act, is a well-known public figure, perhaps a doctor or artist.

Another example: members of a gang draw up robbery plans, "work over" a family man and end up killing the innocent victim. Another: a group of guys are speeding along in a car one of them got as a gift, the sky's the limit. None of them have done a kopek's worth of work, but they spend money like water. They end up in an accident with tragic consequences.... All of them, the murderer, the robbers, and the reckless youths will soon come to a bad end. And who wins in the long run? Parents? They themselves? Society, or the patron saint awaiting their manhood? None of these. Unearned gain has destroyed a family and wiped it from the face of the earth, bringing evil and death into the home. Everything starts with the parents, is the fruit of their way of life. What's strange is that they don't want to believe it.

The "biznessman" knows very well, somewhere deep in his heart, that unearned money will do him no good, but he can't resist the temptation. He gives himself the benefit of the doubt: "God is merciful," he says, "He's taken pity on others, maybe He'll forgive me too." He forgets, however, that God has nothing to do with it. Thievery and wheeler-dealing have their own logic. Like any other phenomenon, they create their own microclimate in the home and outside, in human interactions. And anyone who lives within that microworld, whether big or little, even a child too young to reason, becomes poisoned and subconsciously infected by the contagious bacillus of idleness and parasitism. Just as a man gradually becomes accustomed to the dizzying smell of wine in the vat, so does the young person acquire all the traits in that magical world and, all imperceptibly, becomes a full-fledged wrongdoer who is harmful to his country and society.

"The greatest school is the family": the saying is corroborated this time as well, for there is no school of wrongdoing in our country, no school of idleness and parasitism. Therefore, a philistine family environment, an unhealthy

microclimate in the home and on the streets, is the prime school of all evil. That's why we are baffled: "Where do all these idle people come from?"

Perhaps this is one of the reasons why our young people--perhaps not many, but a substantial number--have "gone astray," as was mentioned above. Perhaps their fever to get rich and their parents' "bizness" rat race are the reasons why young people have strayed off the path of righteous living.

All of this has repercussions in demography. Indeed, what good is it for the country if you exist but in reality represent nothing? In terms of the number of young people counted in the population but in reality doing nothing but damage, we are ahead of others. We have a surplus and more, unfortunately. A large number of these young people are simply unproductive, in every sense of the word, including fertility. Some 16 percent of our young marrieds have no children. And in 40 percent of those cases, the man is at fault! This phenomenon is so symptomatic and vitally significant that the Zhordania Scientific Research Institute for Human Reproductive Functions has set up a new scientific center to study infertility in males. As for the children of mentally ill alcoholics, 75 percent are deformed.

What are the divorce statistics in Georgia?

We brought this subject up earlier, but we should add once more that the figure--14 to 17 percent of all young marrieds--is rather high, and the "lion's share" of the "credit" for this, again, goes to those "mama's boys" of the nonproducers' camp.... Yet in neighboring Armenia, according to the article in NEDELYA, only 10 percent of all newlywed couples end up divorced. What's more, and we mentioned this earlier, unlike other regions and large cities the phenomenon in Armenia is not tending to rise but is holding steady.

As long as we're talking about Armenia, we should note that families in which children are raised without a father there are very rare. For every 100 families only six to eight children have just one parent, most often a mother who has been widowed or abandoned by her husband. The average figure on this for the USSR as a whole is 12 to 15 for every 100 families. One might be filled with good-natured envy toward our neighbors on learning that Armenia, in Yerevan in particular, there is not a single sobering-up station. In Tbilisi, if I am not mistaken, 10 such institutions are functioning. In general, when scientists, demographers and sociologists comment on the Christian religion's negative influence on population growth, when they state that the Moslem faith is one of the reasons for the high growth rate in Central Asia and Azerbaijan and consider Christianity to be the reason for the declining birth rate in the other parts of our country, the example of Armenia does not, in fact, corroborate this notion. Christianity does not at all prevent a high rate of population increase in that republic, at least the facts indicate rather the opposite. Probably, along with other factors (educational level, traditions, the nature of employment, urbanization, economic and social status, and the influence of women's emancipation), one subconscious and hidden factor is the meaningful one of small nations' characteristic struggle to establish their own identity and survival, their historical-philosophical perception and shrewd calculation of their own mission on the

stage of world history, their preparedness for the future, and their elevation of this faith to the status of a religion.

In populous nations, matters of population growth are left to drift as they will; they can afford it. For the small nationalities, it seems to me, letting events blindly take their course is totally unjustified. In this regard, among the Christians of our country the Armenians are undoubtedly the champions.

Why are we lagging so catastrophically behind our neighbors? How is it that in identical conditions they are overfulfilling "population replenishment plans" while we are not even fulfilling minimum plans in this supreme "sector," to say nothing of counterplan obligations?

By way of comparison, let us look at average annual (percentage) growth rates for several republics in 1911-1965, 1966-1970, 1971-1975, and 1976-1979:

USSR	1.4	0.98	0.95	0.85
Uzbekistan	3.58	3.16	3.18	2.67
Georgia	1.46	0.97	0.80	0.61
Azerbaijan	3.15	2.41	1.86	1.80
Armenia	3.28	2.61	2.29	1.90

As was mentioned earlier, however, even the disheartening figure of 0.61, unfortunately, is not very encouraging. Keep in mind that our republic has a multinational population. And, paradoxical as it may seem, almost all of those nationalities are far ahead of the "famous temperamental Georgians" in regard to establishing and reproducing themselves. In this case, unfortunately, our ancestors' wise saying that "there is half a truth in every joke" loses its meaning. Let's look at the facts again: the Georgians' average annual increase is a scant 7 to 8 per thousand, while that of the Azerbaijanis living in Georgia, God bless them, is 22.2.

Georgians have never been selfish by nature nor cared only for themselves, nor have they been jealous of others' prosperity nor ill-intentioned toward anyone, nor have they ever been followers of Malthus. Georgians have always deeply believed that Mother Earth can accommodate all men, that humanity has enough space and a means to make a living--so long as peace, mutual trust, and love prevail on earth. Now our ancestors' fondest wish has finally come true--peace has been established on earth. Now as we pause for a moment's respite on the threshold of a bright future, the time has come for us to ask ourselves a few penetrating questions on the basis of this mosaic of demographic data: if this blessed earth can accommodate everyone, and if you have honorably carried out your mission of love and hospitality toward men, of kindness and standing up for others, if you have come this far and done your duty and intend to meet the future in the same faith, why should others take possession of these cherished lands which were watered by the blood of your ancestors--others whom you once sheltered and took under your strong wing even though they are not your blood kin? These orchards and vineyards, settlements and churches, cemeteries and churchyards planted with stones inscribed in Georgian--why leave all of these to whoever comes along?

Especially considering that they possess no less land than you, they have no less living space than you, and this "taking possession" is not dictated by any other need.

Why? Why??

Are we going to prepare for these lands, which were blessed by God and somehow, through cunning and the will of Providence, survived to this day, the same bitter fate that fell to Oltisi, Oshka and Khakhuli, Bana and Ishkhani, Artanudzhi and Arusheti, Hereti and Chaneti [historical Georgian lands now in Turkish territory], longing for the vanished sound of home? No one today is disputing our possession or trying to take our lands away, no one is fighting us for them. Why should we lose our best, the lands of our forefathers?

They are slipping out of our hands because of our own lack of concern as well as a thousand other baseless, concocted reasons. It is our own cultivated and nurtured Tatkaridzesque, Daredzhanesque [fictional characters of degenerate 19th century nobility] love of luxury, sloth, and silly swaggering that are our own worst enemy.... In this context, the vigorous efforts being made by the republic's leadership to improve the demographic situation are certainly timely. Nevertheless, this pall of infertility has now spread to a part of the republic where you wouldn't have imagined--it has begun to settle in the heartland. The South, West, and East are long since depleted; the heartland seemed until recently to be holding out and standing against the tide, but now even here the wailing of the Evil One is heard: "Paidanshershalu amkhvetkhi, paidanshershalu amkhvetkhi!"--"May you die out like the Paidanis!" and his unseen cry will not go away. But lest our hand-wringing and moans of despair seem too much like the provincial breast-beating of an overemotional man, let us turn once again to statistics --that dry and unequivocal judge. Statistics tell us that "the demographic situation is expected to grow even worse in the future. Migration within the republic indicates that outmigration will continue to get worse, reflected chiefly in a sharp decline of the population in the highland and piedmont districts. According to demographic forecasts, the total population will have fallen below the 1980 figures in 21 of the republic's rayons by 1990 and in 42 rayons by the year 2000. Moreover, the working population will decline in 35 rayons in the coming decade" ("A Frank Dialogue," published by Sabchota Sakartvelo, 1981).

It's because of migration, they tell us! Unfortunately, that's not the whole story, for if migration were the sole cause of the depopulation it wouldn't be so bad!

In view of all this, great importance attaches to the vigorous demographic policies being implemented by the GCP Central Committee to radically improve the republic's demographic situation. Let's look at those figures again-- -10, -4, -4.5, and +1.9--which show the yearly increase per thousand (actually, decrease) in Ambrolauri, Tsageri, Oni, and Kazbegi rayons, respectively.

In most people's opinion, to stabilize the population requires each family to have 2.6 to 3 children. The necessity of this is based on considerations of attaining the optimal level of the population's social-economic conditions

and meeting the labor requirements of the national economy. In other words, 2.6 to 3 children per family, one might say, represents the calculated figures of the ideal (or if you will, moderate) option.

But in the context of the vital issue raised by writer Guram Pandzhikidze in his interesting article, in order to bring the Georgian population's growth rate up to the level of such areas as Central Asia, Azerbaijan, and Armenia, this "ideal" or, if you will, "moderate" figure of 2.6 to 3 children per family is definitely not sufficient.

In view of the overriding task of ensuring our survival, we are faced with a very serious problem that is truly different from many others--how to keep up with the achievements of our neighboring republics in the sphere of population growth. Under these circumstances, for us to chase after average all-union figures and console ourselves if we get a little ahead, of course, is nothing but self-deception. Especially since the same problem faces the republics of what is known as Zone 2--that is, areas with low birth rates, including the RSFSR (as we mentioned earlier). Thus, whereas the population growth rate in our republic somewhat exceeds those of a few other republics mentioned above, at the same time it is only one-third the rate of such union republics as Uzbekistan, Kazakhstan, Tadzhikistan, and Turkmenistan, and only half the rate of Azerbaijan and Armenia.

From this standpoint, Guram Pandzhikidze's interpretation of the problem is incontestable. In other words, we face a very specific and complex task, one which by its very essence resonates to the overarching goal of preserving our historically assigned identity and place of honor on "Man's Earth."

Time is truly a merciless stylist: relentlessly he shapes and modifies demographic voids, makes his own corrections, and fills in the erasures with new words, new punctuation.

It took 1,000 years for the world's population to reach 1 billion, 100 years to reach 2 billion, and just 30 years to reach 3 billion! The fourth phase is now under way. By the year 2000 the world's population will reach 6 billion. In other words, it will have increased by 2.2 billion. Time the Stylist, that supreme and impartial judge, will again sit down at his desk, gaze upon the world map and, pen poised, observe the course of events, looking to see who is ahead and who is behind, who is greater and who is lesser! These two propositions reflect his credo for action. He cares nothing for quality, for some reason he rejects the intensiveness factor, he seemingly couldn't care less about academicians, public figures, or famous representatives of culture and the arts. It is the extensiveness factor--numbers--that is the main point with him. In the demographic aspect, no doubt, he is right: in principle, quantity incorporates quality. This is a universally acknowledged truth. In a humanistic society, at any rate, the issue is as follows: a man is born, he must be allotted land and given a home. Naturally, a family with 10 children will occupy much more living space and land than a family with just one child. The land needs a master. Today no one has the right to leave it idle. Today land is still the sole supreme sustenance of the race of man, truly Mother Earth! In 700 years

there will be one person for every square meter of land. The stable population limit is considered to be 12 billion persons. Today only 7 percent of the earth's land is used for agriculture; in the future this will rise to 25 percent. Man must also cultivate the oceans and breed livestock to boost productivity by 50 percent. These are the ways that the world process of integration-intensification in the demographic-economic sphere will be run in the future. No one will let you keep a single square meter undeveloped. As in the case of the rules governing cooperative horticulture in our republic now, if you don't cultivate your assigned plot on time and make some contribution to agricultural production, first they'll warn you and then justifiably take it away and give it to someone else. The difference is that here this takes place in an organized fashion, there it takes place in a natural way, gradually, at a pace scarcely perceptible to one generation but perceived easily enough in the prism of history.

And how are you going to face this phenomenon?

"What's the use of thinking about that when 40,000 nuclear warheads are pointed at our country?!" says the man taking the easy way out and thereby flushing all worries down the tube of unconcern. But the danger is not selectively aimed at anybody. It is universal, and if others nevertheless have time to prepare for the future, you should be getting busy too. Incidentally, if something God forbid should happen, the extensive factor would serve us well here too. Soldiers also determine war's outcome. As the old Svan saying goes, "Medgardii chuv larid i merdadii!"--that is, "If need be, let us die, but let us not die out!" The country needs people to stay home as well as people to go away, people to carry on the line, to preserve the breed. In any war, a division has a better chance to survive than a squad does.

There are many other aspects as well which reflect from other angles our laziness and inefficiency in matters of reproduction. Against this background, the enviable vigor and social energy of our neighbors stand out in marvelously healthy hues. Let us look at the facts: there were 930,000 families in Georgia in 1959, 1,074,000 in 1970, and 1,151,000 in 1979. The respective figures for Azerbaijan were 771,000, 956,000, and 1,103,000, and the figures for Armenia were 350,000, 476,000, and 609,000. Now let's recall again the population ratios in the Transcaucasian republics. Georgia had a population of 3,494,000 in 1950 and 5,041,000 in 1980. But according to 1979 figures, Georgians numbered only 3,571,000.

The population of Azerbaijan was 2,859,000 in 1950 and had reached 6,112,000 in 1980. The respective figures for Armenia were 1,374,000 and 3,074,000. Between 1959 and 1979, the number of families increased by 23.7 percent in Georgia, by 43 percent in Azerbaijan, and by 74 percent in Armenia. Regardless, our republic was ahead of the others in terms of the number of families in 1979--about twice as many as in Armenia, in fact. So what's the answer? Very simple: their families are much larger, and hence also stronger and more stable. This is the factor I had in mind when I asked whether we have not failed our reputation as a temperamental people.

According to all-union statistics, those republics also have fewer "mixed marriages," which in one way, no doubt, points up the especially characteristic internationalist nature of our people as well as the ethnic variety of our republic's inhabitants. In 1979 there were 48 such families per thousand persons in Georgia, 17 in Azerbaijan, and 22 in Armenia.

Let us turn once again to the problem of small families which is so characteristic of our republic. Aside from the direct significance of this phenomenon, which reflects on the smallness of our nation, it has a number of other negative aspects--for such families all too frequently nurture our society's well-known so-called "mama's boys," pampered and often egotistical, selfish, and arrogant young people.

Everyone is agreed that in comparison with their peers who have been brought up in large families, "only children" are less characterized by social and civic responsibility, love of labor, patriotism, a sense of friendship, and all the other human traits whose lack is so acutely felt in our society today.

This phenomenon was eloquently described recently by Prof Gela Bandzeladze: "It is desirable that the child not lack a single element of human experience, such as, for example, the experience of having brothers and sisters. This means that a family should raise at least two boys and two girls so that each one may have a sister and a brother."

How are "only children" deprived of these "elements of human experience"? Let us turn to the press: "Geneticists claim that as a rule the first child in a family is less resistant and less viable than the following child. If a family is raising one child and that one, God help us, is weak, the parents unconsciously conceive the desire to protect him from every danger; they provide him every protection and stick up for him. This may all seem trivial, but the upshot is that the parents even wind up choosing which VUZ their full-grown child will enter...."

That's why our ancestors always said, "One child is no child, two children--sort of a child, three children--that's a child!" The great pedagogue Makarenko pointed out that "a parent who does not have a second child should certainly adopt someone else's child." That's how important he considered large families to be in shaping a young person into a full-fledged citizen.

Could it be that this "sickness" is at the root of the marked increase in crime in our republic? The easy life engenders selfishness and irresponsibility. Money and expensive possessions as well as numerous wealthy uncles, grandmothers, grandfathers, and of course the disproportionate concern of parents hovering over their only hope, all combine to blunt the youngster's perception of reality, giving him a haughty and arrogant attitude toward his peers, which grows worse as time goes on.

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[Text] Quite frequently, young people gradually form friendships from an early age under the influence of different social factors. Often, pupils in

the same school drift away from one another so much in terms of moral, ethical, and philosophical world view that they cease to have anything in common. Some of the "mama's boys" acquire a deep-seated, elitist mentality that is quite alien and dangerous to us, as our party and government have frequently pointed out in recent times. It is this elitist, condescending, and consequently pseudosuperior, utilitarian-nihilistic mentality that becomes the source of the harmful sickness of a consumerist attitude toward the social benefits and spiritual and material values that our society has attained through blood and sweat over the decades, as well as the present acute shortage of manpower in sectors of the national economy and the striking proportion of idlers among young people--in other words, the negative phenomena which the republic's party and government are battling so assiduously.

Much has been written recently about shortcomings in the matter of cadre indoctrination, and those who are to blame have been punished.

As for how VUZ entrance examinations are conducted, moreover, the republic's Central Committee has done truly prodigious work in this sphere, and desired results have been forthcoming. Everyone is convinced now that true knowledge is never lost, yet life advances and the process of perfecting criteria and forms goes on. The main thing now is not to lose sight somehow of honest treatment of those known as "mama's boys."

Society probably cannot expect much good from these privileged young people. Where there is gain to be had, everything is subordinated to greed and "business." At the republic party-economic aktiv on 19 November 1983, CPSU Central Committee Politburo Candidate Member and GCP Central Committee First Secretary Comrade E. A. Shevardnadze delivered a long, critical report on the current state of health care. A very principled and businesslike discussion of similar matters was also held one year prior to that aktiv at a meeting of the Central Committee Buro. In other words, as has been mentioned repeatedly above, the republic's leadership is waging an uncompromising struggle to establish order in every sector of our life. The rest, as they say, depends on our civic steadfastness, high principles, and patriotic earnestness.

Since the above-mentioned array of problems is closely related to the demographic situation, we are, again, faced with the whole fullness of the problem of a particular category of young people who, accustomed to the sweetest morsels, grab for every benefit without lifting a finger in toil.

They don't even trouble themselves about military service. And what is the final result of all this? Very bad! This must be discussed openly.... These various unearned dividends shape in them a consumerist mentality and a selfish character. Perhaps this category of young people is better informed than others, more educated, more polished, and outwardly more to be admired. But if their soul is motivated by such base intentions, utilitarian aspirations, and consumerist attitudes, what is the value of all these advantages? Nothing, unfortunately.

In such people, this kind of education and other seemingly intellectual components acquire dangerous significance. We might recall here the assessment

of the personality of the leader of the Federal Republic of Germany by Nobel Prize laureate Heinrich Boll when he was visiting Georgia some time ago. Asked about his opinion of the German chancellor and his policies at that time, Heinrich Boll stated that he much preferred a statesman endowed with that kind of average human moderation, because reactionaries and "extravagant geniuses" had never done Germany any good--on the contrary, they had brought her to the brink of destruction.

Approximately the same thing can be said of a specialist in any sector who lacks this meaningful "human moderation." Education and knowledge alone really mean very little--even if encyclopedic--if these God-given talents and acquired knowledge are not put into the service of the people and society.

The question is, what role is played by this "human moderation" in regard to demography?

Since any proposition or judgment should be based on factual data, I shall cite some data from the USSR Statistical Administration reflecting birth rates and demographic ratios. According to those data, in 1981 there were 18.2 births per thousand in Georgia, 26.3 in Azerbaijan, and 23.4 in Armenia. In the same year, there were 8.61 deaths per thousand in Georgia, 6.9 in Azerbaijan, and 5.3 in Armenia. Hence, our population increased by 9.6 per thousand, while the corresponding figures for Azerbaijan and Armenia were 19.4 and 18.1, respectively. We discussed this earlier, but now we need the same statistics to point up another aspect--namely, to illustrate the high death rate in our republic. This seems to us especially intolerable in that we are ahead of both republics in regard to the number of doctors!!! Of course, there is no single explanation for this fact, nor are we trying to find one. But there's no two ways about it: the present situation requires profound analysis. If the analysis doesn't help this important problem, at least it won't hurt anything.

It's a strange thing, but along with a thousand other objective and nonobjective factors, one contingent of our republic's population--in particular, Georgian women--is for some reason "distinguished by a serious 'medical situation' that is counterindicated for motherhood." For illustration I shall cite one of many excerpts from materials of the Zhordania Scientific-Research Institute for Human Reproductive Functions concerning "Sociological-Demographic and Clinical-Experimental Aspects of Reproductology":

In a survey of women in one large rayon (we purposely refrain from naming the rayon because the situation described below, with a few exceptions, is identical for the whole republic) "5,757 human losses were recorded for what is known as 'medical reasons' alone. If we take account of natural infertility, which constitutes 10.3 percent of the total 'loss', it appears that we have lost 5,360 human beings for purely medical reasons. In a span of 20 years such losses would add up to a total of 45,333 in the rayon--60 percent of that administrative unit's entire population."

The above evokes terrible grief in a person, and it requires no additional comment by us. Let us, however, emphasize that the fundamental, root cause

of this whole senseless and unjustified loss is the practice of abortion [abortmakhershchina], which we have denounced repeatedly above.

If we extend the statistics cited above to the whole republic, in the span of 20 years all of those losses add up to 60 percent of our population--that is, about 3.5 million! According to the 1979 census, moreover, as was mentioned earlier, the number of Georgians in the republic came to no more and no less than 3,571,000.

What does that mean? For these accursed "medical reasons" we have in the span of 2 decades lost a Georgian population contingent sufficient to assuage all our present woes. Also to be taken into consideration is the fact that among certain other nationalities living in our republic induced abortions are much fewer than among Georgians. Not to mention the well-known fact that the real number of abortions performed is considerably higher than the number recorded.

The loss of 2.5 million lives (or 2 million, whatever) in that span of time in a republic on the brink of demographic crisis is no laughing matter! There is no excuse whatsoever for our behavior!

And this fact is a remarkable example, if one may call it that, of our curious "extravagance"!

Extravagance may be understandable at a dinner party or in a restaurant....

But extravagance in all cases and in everything?

Probably the reason why we are afflicted with so many troubles is that we fritter away our "goods" instead of enlarging them by annual increase. All too often, lulled from ancient times by the cunning flattery and deceitful cajolings of any who envied us, we have again and again given away our treasure and been in no hurry to learn cleverness from our neighbors. Oh yes, there was plenty we could learn, but our own pride prevented us....

That's how I feel. I don't know, perhaps I'm wrong....

"Napshiriv lagvhodena, ho!"

But just as there are congratulations and blessings in the highlands, so there are scoldings and curses as well; the former are intended for kinsmen and loved ones, the latter are called from heaven upon one's enemies.

"Paidanshershalu amkhveteli gushgvei amakhv i orgvil!"--"May he die out, our enemy and traitor, like the Paidanis!" This was directed wrathfully at any evildoer, thief, or robber, whether family or outsider, at the village assembly by the grey-haired elder, and to emphasize the curse he pounded an iron-tipped staff on the floor.

"Paidanshershalu amkhveteli, Paidansha vobu khaar!" roared the people in response: "May the fate of the Paidanis befall him!"

Who was this Paidani, anyway, and what fate befell him and his tribe, that centuries afterward the mere mention of his name made the people shudder? What can we learn about the Paidanis from Uncle Keleshbi, the old man who has seen and witnessed so much, who knows innumerable ancient traditions by heart and has taken part many times in the country's affairs by virtue of his position and status as village elder?

What can we learn from this man about the fate of the Paidanis--having, to his sorrow, more than once wished it upon his foe and enemy, upon a robber or traitor to his country?

"What can you tell me about Paidani, Uncle Keleshbi?"

For a moment the old man was silent, sunk deep in his own thoughts, as if gathering the strength to recount a long and sad story. Then he began to speak in a voice tinged with melancholy:

"There are some, my son, who think that the story about the Paidanis is just a fairy tale meant for entertainment, but that's not so. Too bad it isn't--that would be all right with me. But I think that this sad story is meant to be more meaningful and instructive. Our old-time village elders, the ones I have known, God rest their souls, as far as I remember thought the same. It was entertaining, to be sure, and I enjoyed it. But you were interested in the Paidanis' story, weren't you?" said the old man in some confusion.

"Yes indeed, Uncle Keleshbi, everything about that story is interesting. If you could just tell us about it..." I said, soothing the kindly old man.

"There was a time when the family, community, or clan was judged by the number of its towers. For a tower meant property, wealth, and abundance. It meant stability and strength. Above all it indicated the size and numbers of the clan and family. A man alone could not build a tower, nor could a populous clan erect a tower if the community lacked military stability, trust, and fidelity, if it did not have an elder at its head. So towers constituted proof of the clan's strength.

"But it seems our people first began to build towers in the 10th century. Until that time, men's prosperity was recognized by other symbols. For example, by a mill! The millstone is just as ancient as the Svanetian doli, nakha, and zanduri breads that have now almost died out. Anyway, there was a time when the mill reflected a clan's strength.

"The Paidanis had a mill. They worked, they labored, they earned their honest bread. They neither bowed to nor oppressed anyone. Time went by unhurriedly, joy alternating with sorrow. The proud Paidanis also made their mark.

"In times of danger, they would take up sword and dagger to rebuff the intruder. The clan and the family lost warriors, but new ones took their place in the ranks, and they spread. Water sped down the millrace, the millstone wore down, and the bells tolled. The main thing was, welcome

guests were just as abundant as grist for the mill.... Time passed, and in step with the passage of time, keeping pace with the flow of time, the Paidanis roistered, were vigilant, or slumbered. Not a single coward was there in that clan, not a single impotent or mama's boy was there in that breed. The loaded power of their manhood pulsed and hit the mark. Their progeny multiplied and spread from village to village. The Paidanis had their mill, the mill of manliness, hospitality, good breeding, and prosperity.

"But one time...oh yes, one time--

"It seems the Paidanis' elder went down to the mill at dusk, carrying grist to add to it so that the millstones would not turn for nothing all night. He lit a torch, as usual, and placed it in the holder. Just as he was reaching for the basket to empty it into the hopper, a great shaggy devi [ogre], an evil being, lurched through the door.

"'Peace be upon this house', the devi said to the Paidanis' elder in greeting.

"'God grant thee peace', answered Paidani. He was not startled or frightened, nor was there any sign of hesitation by this tough, hawklike elder.

"'I will help thee', said the evil being, lifting the basket. When Paidani leaned over to scoop out the flour, the devi also groped in the bin. Having scooped it up, Paidani brushed off his arms. The devi also brushed off his shaggy arms, stirring up a blizzard of flour in the mill.

"Paidani reached for the basket to hang it on his back.

"The evil devi also took hold of it.

"A tug-of-war ensued. Being a devi, of course, the evil one was superior to Paidani, a son of man, in strength and in a tug-of-war. He grabbed the basket full of flour from him and hung it on his own back.

"The evil devi was after everything. He insinuated himself gradually, first offering to help and showing smiling teeth. Finally, however, when it came down to a question of flour, the bread of life, he grabbed the basket from his host and made ugly threats.

"'This infidel has asked too much', Paidani thought to himself, but what could he do against this thickheaded robber, this deceiver and devil?

"'Thou must best him', Paidani said to himself, 'thou must best him by thy wit. He must not take it away, this intruder and uninvited guest shall not benefit from what is not his'. But Paidani himself did not know how he would manage it."

* * *

"Uncle Keleshbi, you told me yourself how hard it used to be.... Nevertheless, you raised about a dozen children, and right nicely too. Now they themselves are creating descendants. In your opinion, what good comes from having many children?"

"Look over there, at Mestiachala," said the old man, pointing at a tract of rock-strewn riverbank. "Just one scrawny alder tree is all you see along the riverbank there. Now lift your gaze up higher on the slopes to those lush woods, up there on Hatsvali Mountain, how pretty the birch trees have leafed out.... Which is nicer? That poor humpbacked alder tree, struggling alone among the stones along the riverbank, or those rustling woods that gladden the eye and the heart?" said Keleshbi, making his point. "That's what having many children means. In addition to beauty, children mean hope for the future. First of all, no matter how tough you are, you always need someone beside you in old age to bring a glass of water, take care of you, to honor you....

"Life is full of dangers, danger threatens from every side. You are born with only two eyes and two hands. A man alone cannot watch out for and repulse everything. Your children are your tower guards, aiming their weapons at enemy danger....

"In addition, the land needs tending.

"One man cannot by himself serve the land. The land is like a living thing: It needs a master to protect and care for it--otherwise, someone else will come and claim it....

"Even the youngest, you can weave a snare and send him out to hunt larks....

"You can send the next one out to herd the livestock.

"His twin can go gather wild herbs....

"The others work at haying, gathering rocks, or timber-cutting to fulfill the plan. Some go to the North Caucasus to work for wages, or to Colchis in the winters to drain the marshes and dig canals.... Any who are left can be put behind a plow in the fields.... And so on and so on. And in our condition, it's a good idea to keep two in reserve, just in case..." the old man said meaningfully in conclusion.

"What do you mean by 'in reserve', Uncle Keleshbi?"

"Danger, something might happen...you know. We have a toast which we used to drink to our war dead, 'To those who perished in the skies, on the ground, and at sea'. Today, fortunately, there is peace on earth, we no longer have an obvious enemy, but war forever continues between death and life, between being and not being....

"That's what we mean by 'in reserve'.... 'In reserve' means 'having a replacement'. The experienced gardener will plant his seedlings close together just in case some of them don't take root, or die later, so that the strong

ones can flourish in their place. That's the way life is!" sighed Keleshbi gravely. "No one has ever stood up against that rule and law of life, my son...."

"Another thing: the newest child is the most beloved, like a celebration in the family. Yes, and many children means unending celebrations for the parents, and for the country too, of course...."

"May God hear your entreaty, Uncle Keleshbi, and grant your wish of numerous progeny," I said to the old man in my heart. I am reminded for some reason of our country's distant past, the period of Mongol rule in Georgia. In the year 1254 the Khan took a census for purposes of taxation. The Georgians were to provide the Mongols with 90,000 warriors at the rate of one soldier from every nine landed peasant households. Extrapolated to the whole country, that figured out to a population of at least 5 million. This figure did not include the nobility or the clergy. We must also assume that this figure did not include the populations of various peripheral regions of Georgia at that time, in particular the relatively populous principality of Svanetia. So that the population of the country, devastated and ravaged though it was, laid waste in unequal struggle against countless hordes of invaders, exhausted and depleted, still numbered in excess of 5 million.

What moral force and inner potency was it that armed our country from ancient times with a long-range program of replenishment and self-preservation?

And after all that, what evil star crossed our heavens and demolished and impoverished that computer of fertility?

"How dare you say such a thing!" the breast-beating patriots will blurt indignantly, along with all the other twiddlers and seekers of the easy way out. "You're exaggerating too much--our nation has faced worse situations, but God and Providence have always shown mercy...blah blah.... And besides, you said yourself, 'Look at Adjara, Svanetia'...."

But can Svanetia and Adjara help us in our troubles? It is fervently to be wished....

That would be fine with me, but--will the caravan travel on?

For how long?

* * *

"'Thou must best him....'

"And he grabbed the flaming torch, a large stick of pitch pine, and touched it to the devil's anklebone.

"The evil ogre, with the basket on his back, reached for the other torch, but he forgot about his shaggy hair. The fire caught and covered him from head

to toe, and when it dawned on him it was too late. The basket slipped from his shoulders and crashed to the floor, creating a blizzard of flour.

"The devi flared like an evil star crossing the heavens, ran pell-mell, like a great ball of flame, and bellowed for the whole world to hear. Everyone in the village, awakened by his screams, came out and watched as something unholy leaped from the bridge into the swollen river, and listened as the devi roared a curse on the Paidanis, their tribe and seed, forever and forever....

"The raging river smashed the evil ogre against the jagged rocks and smeared him like slime on the boulders and stones, and silenced his cries. But his filthy curse upon the Paidanis came true. Misfortune befell and spread like a pall over the honest, humane, and hospitable community and clan like the spectre of death, withering it like a dandelion and causing it to vanish from the hills and valleys of the earth. Not even a homestead remains of them, none of their progeny walks anywhere in the wide world. It is as if they had done something bad to the country and the people, before God and Providence."

"Evil beings, Uncle Keleshbi? Have they vanished from the earth also?" I asked the old man.

"There are always evil beings, my son. That one, to be sure, came to a dog's end. But is yanking out one weed enough to save the crop? An evil being is a devil, devils have always been with us, and their cunning and sorcery has not waned yet...."

"But no one believes in devils any more, Uncle Keleshbi. They say it's all superstition. Otherwise, how come no one has ever seen one with his own eyes?"

"What can I tell you, my son. You see, there are those who take the story at its face value, while others insist that fairy tales and legends concerning ogres and devils are really about human beings, so..." the old man answered as he looked me over with his faded but wise and expressive eyes, as if wondering what impression he had made on me. He remained silent for a moment and then continued:

"To this day no one knows what force wiped out the Paidanis, what power caused them to vanish. They were good-looking, robust, and straightforward. They were clean-limbed and well-built. Everyone envied their good looks, industriousness, intelligence, and honesty. Their fame was spread far and wide, yet they succumbed fatally to blind chance," said the old man sadly in conclusion. He placed his hand on my shoulder, as if to say, "Now you must draw your own conclusions from this story, my son."

What indeed was the power that wiped out the tribe of Paidanis? Their fellow countrymen shrugged their shoulders. Astonishment and fear gripped them. Unbelief settled in their souls. For a time, mistrust thwarted their hand. Where was justice if evil, robbery and banditry triumphed over humaneness, goodness, and kindness, if grasping and greed overpowered generosity and righteousness?

"If you city folks in your white hats would be a little more industrious, everything would be fine and the country would progress" said Uncle Keleshbi, reproaching me again. "Everyone in Svanetia envies you. It's obvious that the city is better than the country, everything is easy in the city--from making a living to raising a family. If it wasn't so, my boy, why would our young people be racing pell-mell to the cities? And it's not just our young people, all of the villages are losing them. All you folks have to do is send the kids off to school, go to the office, pick them up in the evening and take them home, and the next day all over again...."

Besides Uncle Keleshbi, other friends and relatives had the same ideas about life in the city. Each one and all together longed for the city and envied city dwellers who get to sit in front of the television every evening with their head on a cushion and watch a thousand wonders...they don't need money to go to the movies or anything....

"Too bad it isn't like that, who would object?" I stammered, trying to justify myself before my elders--actually, at that moment I thought myself that city dwellers are so idle they don't know what to do with themselves. They spend their time pampered and free of care, and the reason they have few children is that they are lazy and slothful; it is selfishness that stops them, nothing else. They are afraid that looking after lots of children will stop them from having a good time, "It's too much of a burden...." But is that really true? At this moment I also think that the main reason is selfishness, and as for the rest.... The fact that selfishness is the reason is attested by the fact that rich people and well-to-do families have the fewest children of all.... Poverty has nothing to do with it, nor lack of time. The woman takes good care of her body and moods, blessed with all kinds of time for spiritual enjoyment, and she cares nothing at all for children or the country's troubles. It's approximately the same story with the man, for a man of money can look forward to many pleasures, all kinds of pleasures--spiritual and physical, as money buys plenty of parties and good times. So, who cares about lots of children?

But there is another category of family, with different reasons justifying their lack of children--namely, cramped quarters and inadequate housing. But Uncle Keleshbi would object, "Do you think others were born in a palace? Do you think we're the only ones without adequate housing? There must be some other reason, if we can figure it out...."

In this connection I recall Nodar Dumbadze's New Year's greeting, in which he expressed a very important idea that clearly reflects the demographic tasks facing the Georgian nation today. Here's what he said: "You can't convince me that in other places, where people are reproducing faster than us, young marrieds have better conditions than we do...."

It is really amazing how closely our celebrated writer's thoughtful statement echoes the concern of the best of Georgian people, men like Uncle Keleshbi.

And there are still others, Uncle Keleshbi, who plead that they don't have enough time, and I'm one of them, one of those city dwellers who, as you say,

spend their evenings with their head on a cushion and being entertained by television for free. Yet a mother or father of small children in the city who lacks the support and help of parents, well-to-do relatives, and protectors, doesn't have it that easy. All other major or minor concerns aside, someone has to do the children's homework.

Or at least help them with their homework, show them the way--if indeed you yourself know anything about the complex principles of physics and chemistry, foreign languages, and other subjects. And you have to take the children to their lessons, for example dancing or music, to the swimming pool or the karate club. One might ask, "Why is all that so essential?" and I agree. But everyone does it, all these things are in fashion among our people. Already deprived of so many things, what will your children say to you when you deprive them of one more? The next day you're sweating at the workbench, let's say, or "gathering material" in some rayon or other for an article, spending all kinds of effort tracking down and pleading with people to give you an interview, or tramping the fields on foot in the mud and cold, in the rain or scorching sun (and in this era of automobilization, when "even school-children drive to school in their own Zhigulis," as Givi Tsitlidze puts it), in search of unregulated brigades, and all the time the parents of some of your children's classmates are practically enrolled in the school--they smile sweetly at the director and the homeroom teacher, wait on them hand and foot, load them with fine gifts on birthdays and the 8th of March, give parties for them, turn their dachas over to them for summer vacations, furnish the school with costly curtains, cement, bricks, fixtures, plumbing pipes, fencing, and other building materials, do their food program for them, and on and on. And there you are, you can't take part in any of that, you're spread too thin and busting your behind as it is. And so, Uncle Keleshbi, what do you think--how is your kid going to get along in that school? With all those generous, politely smiling, magnanimous, dedicated parents being praised to the sky in that school, their actions being acclaimed, who's going to stick up for your child? The head of the Education Department? Members of the rayon or city school board? Neither one nor the other, for this phenomenon--equipping and decorating the schools at the expense of well-to-do parents, which in reality is just a screen for greedy deals going on behind the scenes--is just something a few directors and executives introduced. Anyway, who's going to come up and pat your neglected little brat on the head, even if he has earned it by good schoolwork and behavior? Nobody in the world.

If someone should raise a fuss or try to intervene from above, which happens fairly frequently, the whole sordid affair is so nicely drawn up and masked, so well-substantiated and refined, so nicely displayed, that no one can do anything, unfortunately. Here again, the law of "If you don't get caught" is in force. Everything is so well-organized and concealed that it is difficult if not impossible to catch anyone in the act.... Some school directors and teachers are well aware of this and continue to refine and further develop their greedy policies. But lately they have begun to sense that it cannot go on much longer. All other considerations aside, the people are getting sick and tired of it, and something unpleasant is being prepared "higher up" as well, radical changes are in the offing, but before they get toppled from the throne of money-grubbing and immorality they are trying to pump the maximum tribute out of these fond, generous mommies and daddies.

Who's going to appreciate the talent and knowledge of the poor kid who is so neglected by his parents? When did anybody ever care much about "stepchildren"? What fairy tale ever told a story like that? And then what if you have two children in school? And what if--imagine it!--you have three children, what are you going to do? A whole vacation is not enough time to chase down documents, and the kids' mother, tired and exhausted after a day at work--how is she going to manage to find the right school clothes and bake pies and cakes for a thousand school soirees and meetings with eminent persons?

* * *

Where is the logic or justice in the old legend?

What did Paidani do that was wrong, raising his voice against the godless intruder in his own mill? What did he do that caused him and his seed to vanish from the face of the earth?

Everything is upside down. If evil is to triumph over good, violence over kindliness, ingratitude over generosity, and cunning over love and honor, what then is the purpose of life? That's what Paidani's countrymen thought, all those who learned of his fate in the highlands. Svans on both sides of the Caucasus were shocked, and inwardly could not be reconciled with the Lord of Creation.

For the first time, men began to suspect that they had been forsaken by God on this pitiful earth, that they had been left unprotected and could rely only on themselves.

The fortune tellers told of even worse things to come, and it was decided then to build towers and to take refuge in them in times of trouble. The towers would defend their country against the evil ones.

Preparations began in earnest. But building towers required populous clans, lots of stalwart men. The tradition of large families in the highlands dates from that time. The subconscious, instinctive dream of one grand Svanetia--that is, Georgia--a desire for revenge against enemies, and hatred of evil ogres blended and became intertwined with one another in the highlanders' soul, and so that ox cart, overflowing with the hopes of the future, continues to this day to roll over the hills and valleys....

The power of their fertility gives off sparks, like electric wires when they are crossed, crackling together. They intertwine, the charges burst, showers of sparks fall on the mountain slopes, towers, and Svanetian farmsteads, the villages resounding to the rushing streams.

How Georgia needs this robust call to the future, the bang and bursting of powder and shot! Georgia needs it in order that the home cock may drown out the crowing of the foreign cock, the intruder, and be first to sound the lusty cock-a-doodle-doo. If he is resourceful and worth his salt, he ought

not to even allow someone else's cock to intrude on his territory, for it is a God-given right. Every cock should have his own dooryard to strut in, a place to scratch for food and do what needs to be done....

Unfortunately, the frightful curse has also existed in Svanetia from ancient times. This is not surprising--where there's day, there's also night; where there's an up there's a down; where there's love, there's hate; where there's benediction, there's malediction as well.

"Napshiriv lajhodena ho!"--"May your tribe increase and prosper, long life and health, be strong and swagger, rejoice and shout!" The Svan blessing includes it all. The reverse side of it is "Paidansherashalu ankhvetli!"--"May our enemy die out like the Paidanis!"

May it befall our enemy!

May the fate of the Paidanis befall our enemy!

No one on earth can tell you where, in what land the Paidanis lived, whether on that side or this, whether they really existed or the people made them up in the same way they placed figures of Dali, the patron goddess of hunters, in all the mountains and on tops of peaks in order to preserve the age-old harmony and balance between man and nature. Perhaps our wise forefathers needed the Paidani legend for the same kind of higher purpose. Perhaps it is a kind of warning, passed down from generation to generation and somehow resonating to our country's bitter historical fate. Could it be that this legend reflects the fortune and fate of our race of people, so magnanimous, willing to give away our last bite to eat, hospitable, providing a haven for those in trouble, full of goodness--and, possibly, altogether too naive and generous?

Let us recall the sad little tune hummed by one of our people, a man from Bana, in Guram Pataraiia's documentary film: "Where did you get those pretty little shoes?" "Mama brought them, Grampa brought them...." Perhaps this song or lamentation is but a bit of nostalgia in his throat, and the words no longer mean or represent anything.... And the intonation is such that it is unclear where to draw the line between singing and weeping. A man no longer knows what to call the tune, a song or a lamentation.

Perhaps the Paidani legend embodies and reflects the fate of Bana and Ishkhani, the fate of the ruined towers and abandoned villages of Outer Svanetia and countless other Georgian communities that have been uprooted and ravaged east and west. Perhaps the age-old injustice is carefully wrapped up and packaged in this legend like the tinder and flint carried by the far traveler.

Indeed it is amazing and incomprehensible--why, why did all that happen?

Again and again the sad tale asks the question in regard to the Paidanis, famed throughout creation for their good looks, hospitality, and valor:

Why? Why? Why?

But you, the father of children, sooner or later begin to be alarmed over your own helplessness, you begin to be momentarily resentful of the honest life. Only momentarily, to be sure, for occasionally one of those scoundrels makes a slip, is called to account, and the fire of your faith is rekindled. But then everything goes its old way again, until one day another one of them stumbles....

But we must ask ourselves, Who today is immune from stumbling? Those guys can do a lot of bad things to an honest man, if they have it in for him.. And is the way out of the situation to be found in "blabbing or not blabbing"? Is the explanation for the strange metamorphosis of our young people --a very small number, to be sure--all that simple? How about the terrible acts of those boys from Natanebi? Or that broadcast in which everyone shrugged their shoulders and asked in surprise whether it had anything to do with them--"How those fine schoolboys could do such a thing and go right from the school desk to jail is simply incomprehensible."

Is it really all that incomprehensible? When a young person sees that money and status can work miracles, shouldn't we expect even worse things from him? The Natanebi incident and others like it should serve us as a kind of ominous signal of a drastic ongoing process of moral-ethical degradation that is still taking place here and there in the heart of society, in the same way that a high temperature is a sure symptom that the organism is sick and requires operative treatment?

If a man takes this to heart, can he any more loll about on the couch and blithely watch television as it recounts the latest "deeds" of our young people (and not just them alone)?

The inordinate and sometimes blind rush to higher education, to say nothing of the public schools sketchily described above, because of certain darker aspects that must be taken into account in the context of the nationwide reform project, is one sector--I should say a very difficult sector, virtually a minefield--which, to put it plainly, is a kind of dead obstacle to the goal of developing our demographic policy and administering it on the desired level. Those 10 years, [i.e., of schooling] strike fear in the hearts of that category of "productive" parents of which we spoke earlier--that is, the category of parents who are stalwart and honest even though they lack protectors and a fat inheritance from grandmothers and grandfathers. They are in the majority in our society, but for some reason it is others who set the tone, who determine developments in the public schools or any other sphere you care to name.

This span of time--10 years in secondary school--coincides with a young family's golden period of fruitfulness and increase, the optimal period of flourishing of physical and inner strength. They are confronted suddenly by the dam-like obstacle of school problems which pitilessly trample young dreams of having many children. That's when the abortions begin--medical

acts that are so dangerous to motherhood and which in the long run result in the shocking pattern of population reproduction cited above: 3 million human beings lost in 20 years!

Let no one think that all these evils stem from the sphere of education alone, although in our opinion today's schools are, along with the situation in health care and law enforcement, most closely linked to demographic zigzags.

We do not intend now to prolong this discussion of the third, fourth, or umpteenth sector or however many we have. Probably that is why it is so hard to break the paralyzing ice of barrenness and impotence (I don't know what else you could call the accursed sickness of small families). How long are we going to bring up the rear guard in the universal march toward the future --for all paths of retreat are cut off. That way lies the abyss, the void! It is the well-to-do families who should step forward, those who have followed the fashion of small families. But let us ponder for a moment: who introduced this fashion among us? And what is the fashion anyway? Perhaps, as is usually the case, what is meant is a fashion that has filtered in from abroad? Let's be realistic and admit something: the Kennedy brothers positively flaunted their own large families. Some of them were even murdered, but they didn't die out--others remained and are coming along. In this case, I should like to abstract and single out a particular factor from the disordered way of life, murderousness, and violence of the capitalist world: large families!

This is what Uncle Keleshbi and the highlanders keep saying: "Medgardi chv larid i merdadi!"--"Let us die if need be, but let us not die out!" So what is this fashion of having just one or two children? It is not a fashion imposed on anyone. You won't find it featured in any foreign or Soviet journal. It is a most damaging manifestation of egocentrism, which we ourselves have converted to fashion. But it is so repulsive and doomed, so insidious, so inimical to man in its essence and significance, and so rejective of our homeland and posterity, that hearing of this fashion can only bring a smile to the lips of our neighbors. That's why none of them have taken it for their own, they have chosen another fashion: the fashion of growth and fertility, of preserving the exuberant joy of life on earth. And who in the world can quarrel with them about that? The familiar statistics virtually shout it out: 8.5 on the one hand, 19.1 on the other. Commentary is superfluous!

Our world has radically changed. Ancient borders and boundary markers have become a formality. We have been united, we are one, we have become brothers. The laws have changed accordingly. A human being is born, he must be allotted a place to live and a parcel of land! That's the rule!

And when a baby is born, of course, the earth is so to speak "diminished" by 7/100ths of free space. No longer, in our country, does anyone need to fight for that 7/100ths in the old way, with clashing swords and roaring guns. The distribution or redistribution of lands and homes for new citizens takes place automatically. That for which whole armies and divisions were sacrificed in olden times is now settled peaceably. So what is stopping us from

occupying these blessed free inherited lands, watered by our own and our forefathers' blood and desired by everyone in the world? In any case, how long do you think you can creep along on the fringe of life before you tumble into the abyss? Whoever heard of so much proffering of the choicest bread, pheasant, and the finest wine:

I met a Kipchak Turk
On the frontier road to Mukhrani.
He asked for bread and I fed him
I proffered the choicest Tavtukhi.
He asked for meat and I fed him
I proffered a pheasant.
He asked for wine and I gave him to drink
I proffered the finest Badagi....

We will not quote the final part of the poem at this time. Our way of life, hospitality and generosity, our immoderate courtesy and reckless openness, and our righteousness to the point of absurdity are all graphically expressed in these lines. The behavior of the poem's hero is all the more strange in view of the fact that the object of his solicitousness in this case is an intruder, our betrayer. Now let us for a moment apply the meaning of this verse to our own destroyers and wreckers at home; we certainly have plenty of those. Here one question comes unbidden to mind: haven't we lavished too much time and energy on coddling our "One Child-No Child" [only children], proffering them the choicest morsels and pampering them to excess, at the expense of what is most vital?

Haven't we somehow, floundering about in the boundless ocean of indifference or tramping the hills and valleys of the world, lost something vital and important, something that is essential for an arduous journey of long duration, something that is so characteristic of our next-door neighbors--a sense of rationality? Have we lost our God-given talent for looking events squarely in the eye and "turning the game around" in regard to the demographic situation?

Have we lost the instinct and awareness somewhere deep in our heart that on Man's Earth something like the laws of "natural selection" are in force, laws which no one can get around by glad-handing and "pull," and that the only way out is to be sought in vital endeavor and social viability?

Has some part of our people's vital energy, meanwhile, been worn away like a sharpening stone from the pounding and crashing to and fro of life's storm-tossed waves? If there is any justice, it should be the other way around: having "cast our bread upon the waters, we should have found it after many days." Paradoxical as it may seem, the facts show otherwise--they fairly shout our fecklessness.

And the alarm sounds again: 8.5-19.1!!!

Has our fertility, our vital energy as instinctively realized in daily thinking and acting for self-preservation and preparation for the future, been depleted in all this coddling and "proffering"?

"They are diminished and swayed like reeds before strong winds," said Iovane Sabanisdze in reference to the Christians persecuted by the Saracens. And Sul Khan-Saba [18th-century fabulist and lexicographer] defines "ganleva" [diminish, deplete] as "a body's decline from being to non-being."

Devil take it!

We must not die out!

Epilogue: In the field of writing, probably, as in any other endeavor, the power of personal example is of some importance, especially when the written work is didactic and exhortative in character and makes a claim to raising issues. Indeed, there is probably nothing easier in the world than to nag and instruct others; it is more difficult to acquire the moral right to do so. I do not know, in this regard, whether my status as a parent gives me the right to make this broad, critical statement on such important and vital problems as demography and population growth, but since I have said my peace, more or less, to back up our--that is, the author's--moral position in this matter I should like to add to the foregoing that Uncle Keleshbi's urging was not in vain; the old man's kindly advice has borne fruit: I used to be ranked as the father of "Sort of a Child" [two children]; now I have been promoted to being the father of "That's a Child" [three children]. From now on I will not fear the scorn of our people, and I will feel at ease in Svanetia. No longer will Uncle Keleshbi be able to reproach me with "Your folks raised five of you in hard times, so how come you're tagging along in life at a snail's pace? After all, 'Like father like son', and so on and so forth...."

I agree, Uncle Keleshbi, I am with you--let it be so indeed: "like father like son"!

Let it be the longed-for awakening of our forefathers' vital leaven now slumbering somewhere deep in our soul....

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REGIONAL

GEORGIANS HONORED FOR FOILING HIJACKING

Ukase of Supreme Soviet

Tbilisi ZARYA VOSTOKA in Russian 10 Feb 84 p 1

[Ukase by Yu. Andropov, president of the Presidium of the USSR Supreme Soviet, and by T. Menteshashvili, secretary of the Presidium of the USSR Supreme Soviet; the Kremlin, Moscow, 6 February 1984: "Ukase of the Presidium of the USSR Supreme Soviet on the Awarding of the Title of Hero of the Soviet Union to Workers of the Georgian Civil Aviation Administration"]

[Text] For courage and heroism shown in detaining especially dangerous criminals we award the title of Hero of the Soviet Union with the presentation of the Order of Lenin and a Gold Star medal:

to Akmatger Vukhulovich Gardapkhadze, pilot instructor;
to Vladimir Bedoyevich Gasoyan, navigator-crewman.

Heroic Deeds Described

Tbilisi ZARYA VOSTOKA in Russian 10 Feb 84 p 3

[Article by V. Gazzayev, T. Gvazova and A. Sharshunov, correspondents of Gruz INFORM: "Shining Hour of Courage"]

[Text] "Permission granted for take-off," sounded from the command dispatcher. And no one knew that the recording of the most difficult minutes in the flight biography of an aircraft crew had begun. No one yet knew that the wheels of the TU-134 in an hour would again touch the concrete runway of the Tbilisi airport after tragic events which the public would be informed about.

To us, writing these lines, fell the great honor of telling about those who were marked by the highest awards of the country for courage, heroism and daring shown in the detention of especially dangerous criminals.

Akhmatger Gardapkhadze first sat in the pilot's chair at the age of 11. No, his hands were not then on the controls and he did not lift the machine into the air; the pilot of the plane, which had then flown to Lentekhi, simply permitted a youth to occupy his place, but only for the holding time. And Akhmatger, already "crazy" about aviation, firmly decided for himself, "I will fly."

Of the Certification of the Graduate of the Lentekhi High School A. Gardapkhadze: "Natural Sciences--excellent. Astronomy--excellent. Drawing--excellent. Geometry--excellent. USSR Constitution--excellent."

"An examination for civil certification of Akhmatger Bukhulovich also was graded excellent," V. G. Khidasheli, deputy chief for political-educational work of the Georgian Civil Aviation Administration did not throw light on the personal data of Gardapkhadze during the whole time of the visit with us. "And, indeed, fate did not spoil him; he early was an orphan, from early childhood went to work in a kolkhoz, then became a miner in Tkvarcheli and successfully passed the entrance examination to the Georgian Polytechnic Institute. But...a dream about the heavens and about winged machines, a dream which had been born in childhood, overcame nevertheless. He took away his documents from the institute and entered the Kremenchug Flying School of the USSR Ministry of Civil Aviation. Akhmatger has not had an easy life. In my view, only people held by a dream, strong in character and position in life are capable of an heroic deed. And all their previous fate is a prelude to it."

"No need to say that," Akhmatger Bukhulovich, whom we met on the flying field, raised his hand in protest. "The crew simply did their job."

We object to Gardapkhadze, who from modesty replaced a high concept of an heroic deed and duty with an ordinary one--a job. We object because jobs are simply learned but the feeling of duty comes from training. Sometimes it is a whole life, and sometimes for the whole life of someone.

For him there was a great deal of such training. And the teachers of the school where he first participated in independent flight, and the aviators of the Kutaisi, Sukhumi and Tbilisi enterprises who helped him master complicated aviation technology: from the MI-4 vertical flight, on which he began as second pilot, to ship commander of the TU-134.

Of the flight characteristics of A. Gardapkhadze: "Piloting technique: excellent. Makes competent decisions under complicated weather conditions or when equipment failures occur. Does not tire during flight. Flies with confidence and loves to fly."

In aviation, as in any other profession, there is a rule which says that when you acquire the skills, pass them on to your younger comrade. The pilot-instructor Gardapkhadze taught flying to practically every second Tbilisi pilot; he himself has a flying time of more than 10,000 hours.

"And he has taught me a lot," gratefully says navigator Vladimir Gasoyan. "As the saying is, he is the kind of guy you can trust with your life. That is, when Akhmatger Bukhulovich says that you may go with him on a flight, it is considered a highest commendation."

Indeed, Gardapkhadze said these words that day to V. Gasoyan.

Of the personal data of V. Gasoyan: "Date of birth--1953. Place of birth--Tbilisi. Nationality--Jewish. Education--university, navigator-engineer. Martial status--married with four children. He is fluent in foreign languages--English and German."

Volodya Gasoyan is a Tbilisi fellow. "A May Day Person," he himself says more precisely with a smile. The Gasoyans are a typical large working family: here a good dozen professions are represented--there are a saleswoman and a driver; an auto mechanic and a locksmith--assembler; and a dressmaker and a navigator.

Seven children grew up in the family. Volodya, as the eldest, shared the care of his brothers and sisters with his parents. There was not always plenty in the home, but the family lived amicably, and they were respected by their neighbors.

At first glance, Vladimir and Akhmatger are people of a different character and temperament. The pilot is more balanced and each word and gesture of his are controlled, and the navigator is more emotional. In a visit with the latter, for example, his touching love for children became apparent immediately. And one must judge the emotions of A. Gardapkhadze by separate episodes in his life.

There was the case of an airplane piloted by Akhmatger Bukhulovich which flew out of one of the largest northern airports. Shortly after, the stewardess told him that a man was ill. She gave first aid to the man and, after verifying that there was not a doctor among the passengers, A. Gardapkhadze made the decision to return immediately to the airport they had left.

"In principle I had a choice--either to fly to the nearest airport on course or to turn back. I preferred the latter. I wanted the sick passenger to be under the care not only of a doctor but also of his own family."

It would appear to be an insignificant detail. But from our point of view, it confirms that the commander did more than what he was called upon to do by his instructions. Indeed, it was a question of a human life.

Recently we were able to visit with one young man who in his 22 years had succeeded in committing a serious crime. Disdain for humanitarian values, including the highest--human life--affected him. Instead, he never earned a kopeck and lived extremely well.

Volodya Gasoyan was also 22 years old when he, not fearing worldly difficulties, took his wife and 11-month-old daughter and went to study in Leningrad at the Civil Aviation Academy. It was very difficult for the young family, waiting for an addition besides.

Indeed, the student at the academy, to tell the truth, himself living prepared for everything, could spend only an 18 rouble stipend for family expenses. The management of the academy knew the difficulties of the student Gasoyan and knew of his unlimited thirst for knowledge. By way of exception Gasoyan was permitted to combine studies with working at various jobs at the academy. He worked as a mailman, office cleaner and janitor.

The Certification of the Graduate of the Academy V. Gasoyan says: "He flies with great eagerness and shows initiative in flying. Displays very good endurance ability in long flights. Understands correctly the instructor's remarks and, as a rule, does not repeat the same mistake."

We continue to list their personal data. They are ordinary data. This is gratitude for excellent independent flights, for a conscientious handling of equipment and for good ratings of work and study. Naturally there are not very many records--people are people, few of whom are given freedom from errors and omissions. Gardapkhadze has an additional reprimand from the time of his studies "for sleeping at his post as an orderly." Gasoyan also has penalties.

However, they never obscured the essence of their working life, which, if one were to summarize the main conclusion of their service records would sound like this: "They fly reliably and they love to fly."

Nothing in their life prophesied an heroic deed. But their entire life seemed to be a preparation for it. They are just regular guys, regular pilots, as we say, but they did not waver in a difficult minute of trial, were ready to endure the most severe test, and remaining true to their duty, would have even sacrificed their own life in the name of the people. And therefore they were victorious.

However, it could not have been otherwise. Side by side with them were fellow workers who were also committed to doing their duty to the people--Slavik Gabarayev, Anzor Chediya, Zaven Sharbatyan, Valentina Krutikova and Irina Khimich. The nation greatly values their heroic deeds by awarding S. Gabarayev the Order of the October Revolution; I. Khimich, the Order of the Red Star; and A. Chediya, Z. Sherbatyan and V. Krutikov, the Order of the Red Banner posthumously.

Side by side was also the land which did not abandon them in the misfortune. The chief deputy of the Georgian Administration of Civil Aviation, P. Kadzadnaya was awarded the Order of the Red Star and the aviation technician A. Gevorkyan and R. Pozov were awarded medals "for courage."

They talked to each other in Russian, Georgian and Armenian. Because they were representatives of their own land, they loved it, and proudly bearing the name of citizen of the republic, by their heroic deed they did not permit this title to be stained by the scum whom they fought with without hesitating.

They fought, showing not only courage but also great flying skill. The pilots sharply maneuvered the heavy machine, knocking the criminals off their feet, not giving them the opportunity to carry out their plan. Despite the considerable shifting to which both the aircraft and the people were subjected, the passengers afterwards appraised the true value of the high class of the crew.

"Permission granted for take-off," sounded the command dispatcher and the airliner, having taken off the runway, swung around over the snow-covered mountains.

"Esteemed passengers. Our plane is making the flight along the route Tbilisi-Gorkiy...the commander of the aircraft is Akhmatger Bukhulovich Gardapkhadze, pilot first class and Hero of the Soviet Union." There was a slight pause and the stewardess added to the usual text of attention to the passengers, "The navigator and Hero of the Soviet Union Vladimir Bedoyevich Gasoyan is plotting the course of our aircraft."

"The commander and crew wish you a pleasant flight."

REGIONAL

GEORGIAN KGB OFFICIAL DEAD AFTER LONG ILLNESS

Tbilisi ZARYA VOSTOKA in Russian 10 Feb 84 p 4

[Report by the GSSR KGB: "G. A. Dzamashvili"]

[Text] Colonel-Engineer Georgiy Antonovich Dzamashvili, chief of the GSSR KGB, member of the CPSU since 1962, a meritorious signal man, died in his 48th year of life after a long illness.

G. Dzamashvili was born in 1936 in Tbilisi. After graduating from the Tbilisi Communications Technicum in 1955 he began to work in the GSSR KGB.

In 1964 G. Dzamashvili finished at the Military Communications Academy. Since 1966 G. Dzamashvili held management posts. In all sectors he worked at full capacity, showed great responsibility and was distinguished by modesty and a sensitive relationship to people.

For conscientious fulfillment of his service duties, G. Dzamashvili was awarded many medals.

A shining memory of Georgiy Antonovich Dzamashvili will always remain in the memory of the members of the Georgian Chekists.

12410

CSO: 1830/229

REGIONAL

UZBEK CC PLENUM OUTLINES NEEDED IMPROVEMENTS

Tashkent PRAVDA VOSTOKA in Russian 5 May 84 p 2

[Article: "'The Tasks of the Republic Party Organization Regarding Fulfilling the April (1984) Plenum CPSU Central Committee Decree 'On the Basic Directions of General Education and Vocational Schools Reform,' Propositions and Conclusions, Contained in the Speech of the CPSU Central Committee General Secretary Comrade K. U. Chernenko'"]

[Text] The decree "On the Basic Direction of General Education and Vocational Schools Reform" adopted by the April (1984) CPSU Central Committee Plenum, the propositions and conclusions regarding this question that are contained in the speech by the CPSU Central Committee General Secretary Comrade K. U. Chernenko, have a great deal of political, socio-economic, and ideological significance. Lenin's ideas about the unified labor and polytechnical schools received further development in this speech; the strategic party line in the area of people's education was mapped out; the scientifically founded paths to a radical improvement in labor education and vocational orientation for the up-coming generation, were determined.

The realization of the reform encompasses the outstanding achievements of the country and the republic in the area of people's education; it is a composite part of the balanced and comprehensive development of socialist society, and it will permit an increase in the youth education and up-bringing to a qualitatively new level. The school restructuring will provide for students' in-depth mastery of the foundations of science and will shape their firm communist convictions, diligence, moral purity, up-bringing in the spirit of patriotism internationalism, and readiness to protect their socialist Motherland

Having heard and discussed the speech by the Uzbek CP Central Committee First Secretary, Comrade I. B. Usmankhodzhayev: "The Summary of the April (1984) CPSU Central Committee Plenum and the Tasks of the Republic Party Organization Following From Its Decisions and the Plenum Speech by the CPSU Central Committee General Secretary, Comrade K. U. Chernenko," the 15th Uzbek CP Central Committee Plenum decrees:

1. To accept the April (1984) CPSU Central Committee Plenum decree "On the Basic Directions in General Education and Vocational Schools Reform," the propositions and conclusions, contained in the speech by the CPSU Central

Committee General Secretary, Comrade K. U. Chernenko, as a guiding principle to be strictly executed.

2. The republic party obkoms, gorkoms, raykoms, primary party organizations, ministries, departments, and Soviet, economic, trade-union and Komsomol agencies are to widely initiate organizational and mass-political work regarding the realization of "The Basic Directions in General Education and Vocational Schools Reform."

Party committees are to provide coordination of the entire work associated with realizing the reform requirements and to achieve a close interaction of school, family and community activists in solving the tasks of forming a communist conscience in youth. They are to increase the level of the party organizations leadership at educational institutions and the vanguard role of communists in the life of pedagogical collectives.

3. Within the course of the 11th and 12th Five-Year Plans, the Uzbek SSR Council of Ministers, the Kara-Kalpak Autonomous SSR Council of Ministers, and soviets of people's deputies ispolkoms of oblasts, cities and rayons are to work out the specific plans for the stage-by-stage realization of the reform, in accordance with the degree of educational institutions' readiness. Together with this, as early as in the course of the current year, they are to take real steps towards perfecting the teaching-educational work, labor education and professional orientation of school children, and the preparation for transition to teaching 6-year-olds, beginning in 1986. These measures are to be confirmed at the Uzbek CP Central Committee Buro, party obkom, gorkom and raykom plenums, and at the sessions of the Uzbek SSR and the Kara-Kalpak Autonomous SSR Supreme Soviets, and the local soviets of people's deputies.

4. The Uzbek SSR Ministry of Education, the State Committee for Vocational Education and the Ministry of Higher Education are to work out and implement the integrated measures for realizing "The Basic Directions of General Education and Vocational Schools Reform." They are to decisively eliminate the narrow department-oriented approach to matters and the manifestations of formalism and bureaucracy in the management of people's education, and to perfect their style of work. Special attention is to be addressed to their work with the directors of general and vocational-technical schools; they are to persistently, creatively and in a business-like way solve all the vital problems in general and vocational-technical school activities. They are to constantly perfect the teaching-educational process, and connect it with labor education and professional orientation. They are to strengthen their struggle with formalism in the students' knowledge and the teachers' work evaluations. They are to provide the necessary organizing-methodological assistance to teaching collectives, and to increase the parents' and students' responsibility for the results of study.

Special attention is to be addressed to the ideological-political, moral, international and atheistic education of students through increasing the level and target-orientation in teaching the social and humanities disciplines. They are to persistently achieve improvement in studying and teaching the Russian

language. They are to implement the measures for further perfecting students' aesthetic education, and increasing attendance in physical culture and sports. They are to more broadly attract collectives and communal organizations at the patron enterprises to educating students.

They are to strengthen the practical directions in studying the natural-mathematical sciences and special disciplines, and to organize students' broad familiarizing with the techniques and technology of contemporary production.

They are to improve the quality of preparing and educating future teachers of general and vocational-technical schools in higher and secondary pedagogical and other educational institutions; they are to be equipped with in-depth knowledge of subject-matter and teaching methodology, as well as the skills for extra-curricular work. They are to activate ideological and political-educational work with teaching cadres and to strengthen control over their professional growth.

Together with planning agencies, the Kara-Kalpak Autonomous SSR Council of Ministers and the local ispolkoms soviets, they are to study the need for teachers of every discipline in general and vocational-technical schools. They are to determine cadres demand for the time period up to the year 2000, taking into consideration the transition to teaching children from the age of 6 and decreasing class sizes, as well as the number of student openings at general and vocational-technical education schools up to 1995, according to the new conditions and the forthcoming transition to one-shift classes.

5. At the Uzbek SSR and the Kara-Kalpak Autonomous SSR Council of Ministers, and ispolkoms of soviets of people's deputies ispolkoms, for the purpose of improving the leadership in general and professional schools and carrying out the uniform state policy in the area of the education and up-bringing of the young generation, they are to form inter-departmental commissions dealing with people's education.

6. The Uzbek SSR and the Kara-Kalpak Autonomous SSR Councils of Ministers and oblast, city and rayon ispolkoms of soviets of people's deputies are to constantly perfect the content, form and methods of leadership in people's education. They are to implement the specific measures for strengthening the material base of education, unconditional fulfillment of the construction and repair plans concerning educational institutions, provide them with the necessary equipment and aids, and improve working and domestic conditions of teaching cadres. They are to appoint base enterprises, organizations, institutions, kolkhozes and sovkhozes for every general and vocational-technical school.

The republic Gosstroy is to work out the perfected designs of general and vocational-technical schools and extra-curricular institutions, taking into consideration the tasks posited by the reform and the specifics of the republic.

7. The republic Gosplan, ministries and departments must create necessary conditions for labor education of students and allot them equipment, working places,

qualified cadres, and raw and other materials. The leaders of base enterprises have a personal responsibility regarding the labor education of students and the security of their working conditions.

Together with the Ministry of Education, they are to determine the schedule for including the inter-school training shops at training-production enterprises into the structural subdivisions of industrial and other enterprises, and creating the additional working places for upper-class students

8. The Uzbek LKSM [Lenin Communist Youth League] Central Committee is to take measures for radical improvement of the Komsomol organizations activity at educational institutions. The Komsomol's active position must show in assisting teachers in their teaching-educational work, developing creative initiative and independent activity of young students and educating them in the responsible and conscientious attitude to studies and labor. More attention should be addressed to Octoberists and the young pioneer organizations, and to the education of children and teenagers at extra-curricular institutions.

9. The Uzsovsprof [Uzbek Council of Trade Unions] is to perfect the work of the trade union organizations in educational institutions, to more actively assist in rational organizing of teachers' labor, and to be concerned with improvement in their health and domestic conditions and their cultural recreation. They are to comprehensively develop the cooperation of collectives at enterprises, businesses and educational institutions.

10. The means of mass information must provide wide and stage-by-stage propaganda of the goals and tasks of the reform. They are to constantly illuminate the activity of the party and soviet organs, ministries and departments regarding restructuring of general education and professional schools.

Creative unions, communal organizations, and cultural institutions are to strengthen their assistance to general and vocational-technical schools in the communist education of the upcoming generation.

The Uzbek CP Central Committee expresses its confidence that the republic party, soviet, trade-union and Komsomol organizations, ministries and departments, people's education workers, labor collectives and community activists will apply their total effort to successfully realize the Basic Directions of General Education and Vocational School Reform.

12404

CSO: 1830/463

REGIONAL

SHORTCOMINGS IN IDEOLOGICAL EDUCATION OF LVOV YOUTH

Kiev PRAVDA DAILY in Russian 9 May 64 p 3

[Official report on latest regular session of Youth Commission of UkSSR Supreme Soviet]

[Text] At a regular meeting of the Youth Commission of the UkSSR Supreme Soviet the subject discussed was the results achieved by the Soviets of People's Deputies of Lvov oblast in coordinating the work of economic organs and public organizations in the area of the communist upbringing of youth in accordance with the decisions adopted by the June (1963) plenum of the CPSU Central Committee.

The meeting noted that the soviets of the oblast are undertaking practical steps to strengthen ideological influence on the younger generation, to instil in young men and women staunch communist convictions, an active outlook on life, create the proper conditions for productive labor and interesting recreation. Their coordinating activities help improve the forms and methods of the educational and instructional process, the professional orientation and the labor training of school youth and its broad involvement in socially useful work.

At the same time the level and quality of the ideological, political, labor and moral education of youth does not always live up to the higher requirements of the day. Part of the young men and women have not been drawn into the public activities of their collectives, are not covered by mass-cultural undertakings. Not everywhere have the proper conditions been created for the organization of educational work at the place of residence. Not everything is being done to develop further and reinforce the material and technical base of educational and cultural establishments and sports organizations. There are shortcomings in the conduct of legal and atheistic propaganda.

The commission proposed that the soviets of people's deputies eliminate the existing shortcomings, strengthen educational work among youth by channeling it into the formation among young men and women of a Marxist-Leninist world outlook, Soviet patriotism and socialist internationalism in line with the decisions of the April (1964)

plenum of the CPSU Central Committee, the USSR Supreme Soviet decree "On the principal directions of the reform of general-education and vocational schools" and the directives handed down by General Secretary of the CPSU Central Committee, Chairman of the Presidium of the USSR Supreme Soviet comrade K.U.Chernenko.

Taking part in the session was deputy chairwoman of the Presidium of the UKSSR Supreme Soviet V.S.Shevchenko.

12258

CSO: 1800/392

REGIONAL

LATVIAN YOUTH PAPERS SEEK TO INFLUENCE DEMOGRAPHICS

Riga KOMMUNIST SOVETSKOY LATVII in Russian No 4, 1984 (signed to press 27 Mar 84) pp 99-102

[Article by I.Schulmane: "Problems of Family and Marriage on the Pages of Newspapers for Youth"]

[Text] One of the urgent tasks facing our developed socialist society was identified by the 26th Congress of the CPSU as the need for an effective demographic policy. We must further the consolidation of the family as the most important cell of a socialist society and create the best possible conditions for combining motherhood with active participation in the work process and in public service.

The problem is of special concern to our republic in that improving the demographic situation is one of its most pressing tasks. A substantial role in solving this problem, as I.A.Anderson points out in his book "The Third Child", belongs to the mother's readiness to have three children. It follows that in addition to the objective prerequisites for improving the demographic situation which the implementation of the party's social program bring into being, the subjective factor is of paramount importance too. To actively influence public opinion about the birthrate problem, to lend the concept of family greater prestige, to persistently promote the demographic policies of our state - these tasks are the responsibility of the mass media.

The republic press constantly devotes space to moral and ethical problems, in particular - to the question of family and marriage.

A place apart in these endeavors belongs to youth periodicals. Its readers are the future and recent spouses on whom the demographic situation in the republic, the future of the family, the rearing of subsequent generations largely depend. Youth publications are called upon to influence the evolution of life's basic values among the younger generation, to show young people all the roads open to them and, in so doing, to remind them about planning for a family; these publications must participate in the process of

refining young people's knowledge about the emotional experience and, in general, prepare them for married life. This is one of the central tasks posed by the school reform bill in the matter of the comprehensive education, personality development and the all-round initiation of young people into the mainstream of life.

The marriage and family problem is a permanent fixture in the newspaper "Radonja Jaunatne". Regularly published since 1979 is "The Home", a special page devoted to various aspects of family and marital relations, to the problem of strengthening the family. The popularity of the paper is best witnessed to by the sizable number of readers' letters and the continuing participation of readers in the creation of the page. In addition to this monthly feature, family problems are discussed in articles on other topics as well, in portrait sketches and stories about rural youth.

Until recently coverage of the family and demography issue was a haphazard affair in the paper "Soviet Youth" which, of course, was a serious omission on the part of its editorial staff. During the whole of 1982, for example, only 32 items dealing with marital and family issues were published, the rubric "The Young Family Club" appeared in but a few isolated cases. During 1981-1982 the problem was largely neglected in articles on other themes as well. The situation began to change for the better in 1983 when the paper published a whole selection of materials under "The Young Family Club" rubric. Since then "The Club" has been appearing regularly, once, sometimes even twice a month. As if to make up for lost time, the paper has taken up the marital-family problem in earnest. In a comparatively brief period the rubric touched on many topical issues: the demographic and the birthrate picture in the republic; the family and society; the continuity of the generations; the role of the older generation in bringing up children (I. Petrešok "The Third Child is Not a Luxury", I. Litvinova "By Inheritance" - January 21, 1983; L. Tkacheva "Grandmother's Pedagogics" - May 14). This activization was the paper's response to the decisions supported by the 19th congress of the All-Union Komsomol and the 22nd congress of the Latvian Komsomol which underlined the role of the Communist Youth League in strengthening the young family.

The youth papers of the republic try to cover the entire range of aspects of the family theme, the various practical questions of family relations posed by life itself, as witnessed by the very names of the rubrics: "A Conflict Situation", "The Young Family Club Library", "The Reader Has the Floor" and "Interview About Personal Problems" in "Soviet Youth"; "The Economic Corner", "Problems That Matter", "Everyday Family Life", "The Moment of Truth" and "From the Mailbag" in "Radonja Jaunatne". Thoroughly examined in 1981-1983 were problems related to the basic functions of the family, its internal and external links, changes in the evolution of marital and family relations, the break-up of the family. Also featured were subjects that do not figure prominently in the

press or scientific literature, for example, the role of the male in the family (S. Kryukova "Does a Good Son Make a Good Husband?" - "Soviet Youth", February 4, 1983).

All these positive tendencies notwithstanding, both newspapers rarely feature material on the social and historic roots of family and marital relations, on the connection between the family problems of today and the overall development of a socialist society (such as socio-economic processes, the social and class structure of society, etc). This means that in their minds journalists still regard family and marital problems as something highly personal and therefore lack the ability to link the family question to broader issues.

One of the most important areas in press coverage of the family problem is the interaction of the family with various aspects of public life. It must be pointed out that here too the work of youth papers could be more purposeful and diverse. The papers speak mostly about the aid the family gets from the state or society, but rarely touches on the other side of the process - the family's cooperation with state institutions and public organizations. True, the family-school connection is a subject the papers traditionally devote much attention to, but cooperation between the family and children's pre-school organizations is reflected in newspaper articles with much less depth, even though it is extremely important for the young family to know all about preparing the child for kindergarten and about the universal rules of child education. From this standpoint the appearance late last year of the rubric "Our Kindergarten" in "Soviet Youth" was timely and proper.

Another topical task assigned to youth papers is the propaganda of our state's demographic policy at this stage and the specific steps taken to implement it, steps envisioned by the CPSU Central Committee and USSR Council of Ministers decree "On measures to expand state aid to families with children." Today, as these measures are being consistently carried out, it is especially important to explain the way their work and whether everything is being done to provide those eligible with the benefits granted to families with children. Much to be appreciated, therefore, are features showing the positive results achieved in this sphere, such as, for example, the article by A. Andreeva "Three Thousand Addresses of One Home" ("Soviet Youth", February 13, 1983) which tells the story of the multi-branch cottage industry combine "Sarmak" and of how a mother of three children uses the opportunity to work at home. Especially timely and compelling was a story by I. Litvinova - "Work Dates for Women with Three Children" ("Soviet Youth", December 9, 1982) wherein the author, after going through with a journalistic experiment, sheds light on some unresolved questions in the matter of part-time work for women. Both papers stress the need to formulate precise value-based criteria in family questions.

enhance the prestige of the family, children and motherhood not only in the eyes of youth, but in that of all management cadres and public organizations as well.

A substantial part of their materials on the family theme the youth papers devote to showing how newly-married couples cope with their family duties. Much attention is focused on one of the modern family's basic functions - the educational. Materials on the routine, practical side of a young family's life are also beginning to appear. The spiritual and emotional bonds that make a family get diverse and in-depth coverage in the pages of "Rassvetlennye Jaunosti", be it analysis of controversial situations in readers' letters or a discussion about the moral duty incumbent on man and wife (I. Sokolova "Love Does Not Justify Everything", February 13, 1952). It would like to point to yet another aspect of the family's function that up to now has not been adequately reflected by the press, namely, the subject of the family and the evolution of the personality. This theme, the role of family bliss in the harmonious development of the personality, has much to do with enhancing and consolidating the prestige of marriage in the minds of the young.

Another of the papers' important tasks is to explore the factors that affect the birthrate, to provide information on the demographic situation in the country and how it is influenced by young couples. In 1947 the youth papers carried only a few items analyzing the reasons behind the low number of births or expressing opinions about the desirable and the ideal number of children in the family, but since then these problems have been getting the growing attention they deserve.

It should, however, be noted that the journalists are not always dead on target in their choice of examples when handling this subject. An analysis of their writings reveals that most of their central figures are families which have recently had their first baby. One would think, though, that building an image of an ideal, stereotype family would also entail the depiction of families with three children.

The specific character of a youth paper demands that it devote special attention to definite periods in the life of a family, in the evolution of marital and familial relations. Such, for example, as the specific problems of a newly-formed family - achievement of independence, acceptance of its new obligations. Other important problems that confront the young family are family traditions, the continuity of generations, relations with the young couple's parents, the latter's participation in the upbringing of their grandchildren. Thus, much food for thought is provided by the diary of a grandmother (I. Elise "Where Are You, My Little Swallow?" - "Soviet Youth", November 14, 1945) which reveals the pain caused by the moral insensitivity of a young couple as it brusquely

rejects grandmother's help and her role in raising the child, though that very help has been accepted when the family was at its lowest ebb. In our opinion, it would be desirable to analyze more frequently and more thoroughly the problem of adaptation young couples face, the critical moments and periods in their lives which may lead to conflict or tense relations, such as having their first baby, learning to cope with their new parental duties, finding the optimal combination of family and extrafamilial contacts and in the process discovering the importance of spiritual communion, of joint efforts to create familial happiness.

It is fitting and proper for a youth paper to publish material illuminating the problems confronting a student couple as they struggle to combine their academic pursuits with the task of raising their children (I. Divisule "An Slice of the Apple" - "Radonja Jaunatne", August 14, 1957). On the whole, however, the coverage given by the papers to the problem of interaction between the family and the school or the student family and the consumer service sector is inadequate.

"Soviet Youth" deserves credit for not neglecting a theme like the family and religion, whereas "Radonja Jaunatne" has somewhat let it slide. This omission must, of course, be corrected - a youth paper has no right to neglect these issues because the re-education of religious beliefs in our country is basically a family matter.

So less important, in our opinion, is the matter of enlightening readers on the legal aspects of marital and family relations, providing would-be spouses with comprehensive legal information, helping them to adapt to their new status, rights and obligations. This is best done through counselling by lawyers and experts' agencies of various controversial situations.

Perhaps the youth papers' most serious omission in handling the marriage and family theme is that they hardly ever address the premarital period in young people's lives. Most of the materials published have nature young people for their heroes, juveniles and teenagers are featured only on the rarest of occasions. These latter, for their part, seldom write letters to the editor. We would like to see the papers conduct a more purposeful and more thoughtful conversation with juveniles and teenagers on relations between the sexes, instill in them a serious approach to the matter, show them how young people are being prepared for married life in some schools. The papers should probe deeper into the psychological differences between men and women, write about the first stages of love, about premarital behavior and the choice of a mate. It is important to remember that many of the couples of to-morrow in a young family trace their beginnings to the parents' families - the kind of relations that predominate there can well be reflected in those that come into being in a newly-formed family.

Any coverage of the family theme reflects the firsthand experience of each and all, including both the journalist and the reader. This personal involvement has its advantages and its drawbacks. On the one hand, a deep interest in the theme on the part of every person, on the other, it may engender a one-sided approach by the author, a tendency to pass categorical judgments. Press treatment of the problem demands a comprehensive scientific approach which is characterized by precise systemic planning, developing the theme, discussing it, enlisting the help of scientists to produce good copy and adapting the material to the needs of a specific category of readers.

An analysis of the work done by the papers in this area reveals that in 1982, for example, the marital and family theme was only rarely developed by specialists - pedagogues, sociologists, philosophers, demographers. This would indicate that the youth papers more or less subscribed to the notion that development of this theme does not require any expert knowledge or reference to scientific data on the subject. The same conclusion can be drawn from the kind of arguments presented: authors for the most part cited their own experience, observations, the opinions of friends and acquaintances: the journalists among them by and large cited the experience and opinions of their prototypes. Very seldom were the arguments based on the views of experts or hard scientific fact. The development of the family and marriage theme through discussion, which is traditional for "Padonju Jaunatne", is no doubt a positive thing, but we must point out the following: if the flow of information is not regulated by a competent specialist or scientific data, it can lower the scientific level of the material and increase the proportion of subjectivism in the discussions. In 1982 the papers very rarely published materials by administrative cadres as well, yet it is extremely important that managers of enterprises, organizations and state organs regularly inform young readers about the way state demographic policy is being implemented, for example, about the practical assistance provided to the working woman which allows her to successfully combine her production and maternal duties.

We can note with satisfaction that many of the above-listed shortcomings in the papers' performance are being gradually eliminated. Management cadres are of late being published more frequently, the assistance provided by Komsomol organizations to the young family was subjected to analysis (A. Predele "The Komsomol's Helping Hand to the Family" - "Padonju Jaunatne", March 20, 1983; V. Bernan "How Can the Komsomol Help?" - "Soviet Youth", April 29, 1983). The youth papers now regularly provide space to demographers, philosophers, pedagogues, psychologists and physicians. The activation of "The Young Family Club" helped strengthen ties between "Soviet Youth" and its readership.

Further affirmation of the mutual trust that characterizes the discussions sponsored by the youth papers, respect for differing points of view (especially those of young people and young couples themselves), wide use of readers' letters in conjunction with competent, business-like articles by specialists, unobtrusive advice from their elders - all this should help instill in young people a responsible attitude to love, marriage, the raising of children and engender a lasting respect for the ideals of fatherhood and motherhood. These are also the very tasks assigned by the 19th congress of the Young Communist League to Komsomol organizations and, consequently, their press organs. And it is one of the important directions in the moral education of the young generation, its all-round development, and in the process of preparing it for life in the real world. On all of these the draft of the School Reform bill lays particular stress.

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CSO: 1800/387

REGIONAL

HOME KORAN STUDY GROUPS HARMFUL, UZBEKS WARNED

Tashkent YOSH LENINCHI in 'Uzbek 7 Apr 84 p 4

[Feuilleton by Dosirkhon Sodiqov, "The Kids Have Been Playing 'Gap'..."]

[Text] You have no money in your pocket.
Who do you visit? The fool!

Narimonkhon chuckled to himself over this "profoundly philosophical" verse he'd composed. Then he stared at the "Mullah's kids" [pupils of a Muslim teacher] who were eating soup and meat pies one after the other between a pair of Korans. It stuck in his craw that the kids, who knew what a strict "Damla" [Muslim teacher, Mullah] he was, were eating.

"Don't be 'congenial' to blasphemy, young believer," Narimonkhon remarked casually, and immediately he sensed a presence in a "saintly" form watching him. "They described our Prophet as one who disapproved of the eating of too much food!"

One of those "Mullah's kids," a pushy little boy, spoke up, "Damla, didn't you say yesterday that anyone who doesn't add 'Peace on him' to the name of the Prophet is an infidel?"

Those in the room looked uncomfortably at the boy. Now he had upset the Damla. Narimonkhon was indeed upset, and a little angry, for he had been "congenial to blasphemy" just as he'd said. Narimonkhon said, "Ho, I intend to teach you enlightenment!"

The "gap" [a series of evenings held in different homes each week for various entertainments] broke up. The little boy's father, whose house it was, accompanied Narimonkhon to the gate. When they were out on the roadway and the "mullah's kids" couldn't see them, he slipped a little something into the "Damla's" pocket. Quick as a wink, Narimonkhon's mood brightened.

As he went home along the streets of Kurbakaabad, lined with cherry trees, singing "Mani Mani" from "Abba," Narimonkhon was really pleased that the "gap" had broken up so quickly, and particularly that the children had occupied themselves with stuffing their faces. Because yesterday evening he'd done a little carousing with his brothers and never got around to preparing today's

lesson. He'd been able to get through today's lesson by filling it out with material from articles he'd read in the atheism dictionary on the history of the Prophet Muhammad and the origin of Islam. Tomorrow would be another matter....

Sixteen years ago something had told Narimonkhon that he would become a "Damla" and teach Islam to children. Narimonkhon, a painting devotee, loved his grandfather's prayer mat which explained this or that verse of the Koran and the rules for saying prayers because that prayer mat was made of a sturdy, colorfully painted material. Because of his enthusiasm for painting he began to study in the Department of Painting and Design of the Engineering and Pedagogical School of [Tashkent] Pedinstitute. Before a year had passed studying bored him, all those projections, diagrams.... He forced himself to attend the institute and complete his studies, and...more projections, isometrics.... He worked for a year or a half year at Tashkent Vehicle and Highways Institute, the Communications Institute, the Pedagogical College, the Geology Tekhnikum. Once more, drawings, diagrams.... His salary was always the same.... He needed money for everything--for furniture, for alimony payments. Such as the 33-year-old life of Narimonkhon Latifov before he became a "Damla." And this was very simple. He bought five meters of muslin for one ruble and wrapped it around his head--and he had a turban! He went to the mosque in Kokcha a few times, listened to the recitations of the Koran, and studied the style--and now the Mullah was ready for you! He took a job in name only at the Sovkhoz imeni Khamza in Tallymardzhan Rayon so that he couldn't be called a parasite, and then returned [to Tashkent]. After that he began to offer "studies" in Islamic teachings for children in the [Kurbakaabad] neighborhood. Shavkat Yoldoshev, born in 1965 in that neighborhood, helped him a lot in organizing the teenagers. His instruction format was very simple: in the evenings they gathered in one of the children's homes for a "gap," and they ate. Between the soup and the pilaff "Damla" Narimonkhon sermonized about which foot must be rinsed first when washing before prayer, about impure acts, and about which nationalities should be considered "infidels"....

Viewed superficially it appears no great harm could come from these "lessons." After all, what's the difference if you wash your right hand or the little toe of your left foot first? Learning such rules is equivalent to wasting one's time shoeing a goat. However, religion, especially Islam, alienates the individual from social life. It urges the person to turn away from the cares of the world and to prepare himself for the "other world" That is, Islam leads the individual to shun an activist position in life.

They say a child has seven neighbor-parents. Then why have the people living in Bayrak, Dadil, Ziya Said, Khandamir, Kuruvchi, and Durbek streets of the Oktyabr' Complex, and the neighborhood activists, looked on with indifference at these teenagers' degradation in this "gap"? After all, is it the job of the neighborhood committee and activists merely to sign authorizations, which permit collection of money for tea services to be used at weddings or which state that "so-and-so lives here"? But this neighborhood committee has absolutely no plans for carrying out mass political work among the population. Moreover, problems of disseminating the new rituals and atheistic propaganda are avoided. Because of this the teenagers here are organized

into a "Koran reading gap." Because of this "gaps" are held at the homes of Sobir Ziyametov, worker at the Uzbekistan Paper Combine, and Polat Maqsudov, employee of the UzSSR Ministry of Trade. And these are not parties, though they possess the lavish nature of parties. The "Mullah's kids" say that it's especially easy to get "bloated" on the various delicacies served at the meeting at Zebi Mirzaboyeva's. Zebi Mirzaboyeva is a woman "of means." She has the means for five, not just one of these parties. She engages in petty speculation, and sells candy, pistachios, gum, and cigarettes by the gate of Secondary School 124 in Akmal Ikramov Rayon. Since the neighborhood activists and section inspector close their eyes to Zebi Mirzaboyeva's illegal activities, why would the school administration take action against Narimonkhon's "Koran reading gap"?

Qudrat Isamuhamedov, chairman for the science department of this school where most of the "Mullah's kids" study in the 7-9th grades, learned of these circumstances in October 1983. He confined himself to merely issuing warnings to one or two children. Since the boss didn't put out the fire, the employees threw more wood on it. Muhabbat Maqsudova, teacher of mathematics and astronomy (!) at this school, puts a feat on the table that doesn't lag behind that of Zebi Mirzaboyeva's for the participants, one of whom is her own son, in this "Koran reading gap."

In general, it seems that this school has become infected with complacency. The school's social organizations and administration have become so indifferent that even the teachers' literacy is sickly! We found four or five spelling mistakes in each of the petitions written to the school director by V. Rahmonova, Z. Khvan, P. Haydarova, and I. Lakhchakov, who head the classes in which the "Mullah's kids" study. If that's the level of the teachers, then what can we expect from their students?

This extraordinary incident should be a good lesson for the school's pedagogical collective. If they, especially the teachers of the classes of the above-mentioned "Mullah's kids," cannot arouse a love for learning in their students, then they should take lessons from Narimonkhon Latifov who has a teaching diploma in "Koran reading." He resides at No 27, Bayrak Street--the street that runs along beside Secondary School 124. To do so, they need only get precise information from comrades in the Akmal Ikramov Rayon Komsomol Committee and Education Department where the next "gap" will be held.

From the Editor: On the day the above feuilleton was prepared for publication we got in contact with the Akmal Ikramov Rayon Komsomol Committee. Georgiy Samsonov, second secretary of the rayon Komsomol committee, replied as follows to our question about how atheistic propaganda work is being conducted among Komsomols and young people: "Frankly, I can't think of anything that would merit praise. Affairs of daily life are not a matter of concern...."

No comment necessary!

REGIONAL

SOME IMPROVEMENTS, COMPLAINTS FOR KAZAKH COMMUNICATIONS

[Editorial Report] Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 17 May 1984 carries a 500-word article on page 3 describing some of the improvements in Kazakhstan's communications' links. With the aid of phototelegraphy, all cities, rayon centers, farm centers and other points now receive newspapers the same day as their publication. The postal system also has become much more mechanized and modernized with the use of the electronic system "Onega." There are still complaints, however, as the author notes, the "level of manual labor in this field is still very high." Inter-city and -oblast phone links have greatly improved; users in Karaganda and Temirtau can now hook up with 46 cities of the country.

BOOK DISCUSSES ROLE OF PRESS IN KIRGHIZIA

[Editorial Report] Frunze SOVETSKAYA in Russian 13 March 1984 carries a 600-word article on page 3 reviewing a recent book by the chairman of the Kirghiz Union of Journalists, Dzh. Dzh. Trusnov. The volume, "Single Fate, Common Concerns," ("Kirgystan," 1983) discusses the role of the republican press in contemporary society. The book is broken into three sections, the first of which deals with the various aspects of republican press activity in the education of workers in the proper spirit of Soviet patriotism and socialist internationalism. The last two parts deal more concretely with the tasks at hand for republican-level journalists, as outlined by the November 1982 and June 1983 Plenums of the CPSU Central Committee. It is in this context that particular mention is made of the role of the press in the development of a multilingual society which is necessarily based on an equal mastery of both the native tongue and Russian. "Without this multilingual ability, without a thorough mastery of the Russian language, which has become a second native [tongue] for the Kirghiz, the preparation of specialist-cadres in economics and culture is impossible...."

More than 11,000 Kirghiz are actively involved in the work of the papers, magazines, television and radio services.

CSO: 1830/496

REGIONAL

CONFERENCE OF YOUNG SCIENTISTS IN KIRGHIZIA

[Editorial Report] Frunze SOVETSKAYA KIRGIZIYA in Russian 25 May 1984 carries a 250-word article on page 2 reporting on the seventh interrepublic scientific-technological conference of young scientists. Delegates were present from Moscow, Leningrad, Kazakhstan, Latvia and Moldavia. Some 300 reports and papers were given from the fields of the physical-technical, mathematical, chemical-technical, biological, and social sciences.

KUYBYSHEV OBKOM CHIEF ON EXTENDING AUTHORITY OF LOCAL SOVIETS

[Editorial Report] Moscow PRAVDA in Russian 6 May 1984 carries on page 2 a 2,000-word article titled "The Deputy's Credentials of a Communist" by Ye. Muravyev, first secretary of the Kuybyshev Obkom. Muravyev advocates increasing the authority of local soviets and criticizes ministries which attempt to circumvent these bodies. He also discusses the role of deputy communists in the successful operation of the soviets.

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